Aufrecht, Catalogus catalogorum 582 b end:
"A poetical description of the Dekkan."
by Venkata

Venkaṭācārya, a native of Conjeevaram.
Lived about 1600.
Burnell's catalogue, p. 162 a.

"An imaginary journey over India by two gandharvas, one of whom praises, while the other decries, all they see."

F. Edward Hall.

VISWAGUNA DARSANA;

OR,

MIRROR OF MUNDANE QUALITIES

Translated from the Sanscrit

OF

VENKATACHARI,

Venkata Aryayajvan

INTO ENGLISH:

WITH

APPENDIXES AND EXPLANATORY NOTES.

BY

Caveli Venkata Ramasswami,

PUNDIT.

CALCUTTA:

1825.

DEDICATION.

TO THE

Hon'ble Sir Francis Workman Macnaghten, Kt.

SENIOR JUDGE OF THE SUPREME COURT OF JUDICATURE.

FORT WILLIAM.

MY LORD,

I avail myself of the permission your Lordship has condescended to give me, to dedicate to you my translation of the Viswaguna Dursana, at a most interesting period: for while I acknowledge the justice of Providence which permits you to retire to your native land, and reap the honors due to you after so long and glorious a career in the legal administration of these distant realms, I must, in common with all my countrymen, lament the circumstance that deprives us of the presence of one of the most upright, impartial, learned, and conscientious Judges that ever adorned the seat of justice.

The blessings of the British Government have, my Lord, become doubly evident to the Native population when its laws have been dispensed with such a discriminating hand as that of your Lordship. We have seen, my Lord, justice tempered by mercy; we have seen the dignity of human nature asserted by the administration of equal laws on all classes of the inhabitants; but above all, my Lord, we have seen the conflicting interpretations which the reading of commentators have wrested from our ancient laws most judiciously and unequivocally reconciled, and none need look for any further proof how the *arc ana* have been unravelled than by perusing your recent admirable Work, entitled "Considerations on the Hindu Law."

This gratuitous publication, my Lord, has astonished the Hindu public, and, if possible, endeared your lordship the more to their grate-

ful minds: for who that is not destitute of every moral virtue, can behold your labours, and be unconvinced that even during the short respite allowed you from your avocations, you have employed the interval for the benefit of the Hindu population, and cleared an intricate path for your successors, with such an able and discerning hand?

The Natives of India, of every description, my Lord, regard you as the SUN of justice; and we shall long deplore the absence of the glorious *luminary*, whose genial influence we have felt, and on whom we have gazed with such fervent delight,—that has left us to adorn another and more fortunate hemisphere: but your transcendent reputation, my Lord, nothing can deprive us of, and, like the essence of the "Rose of the East," it will long continue to shed its perfume over our native land, and leave a lasting impression on our minds, that death alone can obliterate. Having this feeling, in common with all my countrymen, my Lord, I consign my translation to your notice, begging to assure your Lordship, that the many favours you have from time to time heaped upon me, shall, while I have life, draw forth the genuine tribute of gratitude from the heart of one, who is, with the greatest respect,

My Lord,

Your Lordship's most obedient and humble servant,

CAVELI VENKATA RAMASSWAMI,

PUNDIT.

Calcutta, February 14, 1825.

PREFACE.

The poem of Viswaguna Darsana was composed in the Sanscrit language by Venkatachari, an inhabitant of Arasanifala-Agrahara, which is situated between the rivers Baha and Payaswini, in the province of Tundira Mandalam, otherwise called Kanchi Mandalam: this bard was of illustrious descent, for his father Raghunaddichet was a Priest and author of several religious works of high repute among the natives of his province; his relation Appayadichit was also highly renowned for his poetic powers, and composed the Kuvalayanandam, (Delight of Lotus) Prabodhachandrodaya (Rising Moon of Genius) and several other works which are much admired throughout the Southern Peninsula for their beauty, and elegance. He added to the lustre of his talents by the most exemplary conduct, and piety; for he performed several considerable sacrifices, and established for himself a high character as a philosopher in the ancient colleges of Kanchi, Srirangum, Kumbhaghonum, Madhyarjunam, Madira, and other places;—besides the before mentioned celebrated personages, the author of this book had a maternal uncle named Tatachari, who was priest to the Vejayanager Rajahs, and used to visit them every day by travelling post from Kánchi: during his absence his chaste and affectionate wife was in the habits of standing at the gate of their dwelling, waiting the arrival of her husband. One unfortunate day when she was at her usual station, some wicked unfeeling wretches assembled round her, and invented a tale that her husband had met with some accident and was killed; the affectionate woman on hearing this false intelligence fell down in a swoon, and expired. At the usual hour, Tatachári arrived, and beholding the fate of his wife, immediately died of grief; so this amiable couple in one day met an untimely fate. Tatachári was much regretted by all classes of the inhabitants, for, exclusive of his pre-eminent erudition, he was a most affable and benevolent individual, bestowing large sums of money on the indigent, especially for marriage ceremonies.

Venkatáchari, the author of the Viswaguna Darsana, obtained the name of Venkatadhwarri from the many sacrifices he performed: he was well versed in history, philosophy, and logic, and like his father Raghunadichet, he amused himself in the composition of elegant Sanscrit poetry, and produced the present work, which is highly celebrated throughout the Southern Peninsula. The work is composed partly in prose and partly in verse, and much ingenuity is shewn in the management of the polemic arguments of the two Gundharvas, one of whom is a panegyrist, and the other a calumniator, on every subject; this gives our poet an opportunity to display his knowledge in Indian theology, history, geography and logic. The poetry of the original is rich and sublime, and the language of the prose copious and elegantly combined, forming on the whole, a delightful mental treat to the natives of the South, who peruse the work for instruction and amusement.

There are but few copies of the Viswaguna Darsana to be met with in the north of India at present, but the merits of the work will no doubt cause it to be multiplied in course of time; the encouragement, moreover, given to Oriental Literature by the liberal inhabitants of this metropolis, and the advantages resulting from the Printing establishment lately introduced in this country, will, no doubt, shortly cause this excellent work to be brought into general notice to the edification of the native population. Some of the descendants of Venkatachari are still living, but none of them have inherited the genius or talents of their fore-fathers, whose works have added much to the beauty of the Sanscrit language, and will, in all probability, be as perpetual as that dialect.

CONTENTS:

VISWAGUNA ADARSANA

MAY the ſweeteſt dropping honey which the good confider as milk falling from the tip of the divine Sank into the mouths of the twice double faced infant[a] on the navel of Murari,[b] flowing from the agitated and amuſing lotus in the hand of Rama, who is reclining on the boſom of the proſperous lily-eyed God[c] ſupport thee.

The ſon of Raghunàddiehet a poet renowned for his eminent virtues, the ſon of Appaya Gúru, a performer of numerous ſacrifices, a gem among authors ſon in law of Tà árya whoſe reputation extends to the end of regions,[d] a prieſt of the holder of the Earth[e] of Karnata[f] a performer of ſacrifices who is a conſpicuous ornament of the Province of Kànchi[g]

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a. Brahma in the Hindu mythology is repreſented with four faces and reclining on the navel of Viſhnu.

b. The diſtroyer of Mura a giant whom Viſhnu killed, while he was incarnated as Kriſhna. c. Viſhnu. d. The eight cardinal points of the world.

e. The king of Karnata *country*

f. One of thes well known Provinces of the 56 of Bharata khanda

g. Kànchi one of the ſeven celebrated cities mentioned by the Hindu poets it is about 40 miles west of Madras on the road to Seringapatam; *in the temples of Viſhnu and* Iswer *at that place there are numerous ancient inſcriptions on stone: this Jagbire was ceded to the Honble company by the Nawab of arcot.*

Venkata Adhwari[h] a performer of sacrifices, a professor of Logic Philosophy, Rituals, and Grammar, composes the mirror of Mundane Qualites

A poem without any prose will not please the good; Prose without verse will not Gratify the excellent; but both united together produce delight, as raisins and honey being mixed charms the taste.

On a certain day a couple of Gandharvas[i] by name Krisanu and Viswâvasu desiring to view the universal World, mounted each a Car of similar form and wandered through the sky.

Of these krisanu was a reviler perpetually seeking the path of evil, Viswavasu only searched for the virtues in the universe.

Viswavasu studied the Agama[j] perceived the sun rising before him and saluted the relation of the lotus:

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h. Adwhari a performer of sacrifice he is commonly called Venkata achari

i Gandharvas are mentioned in many of the Puranas and in the Vede in which they are called deities of heaven: offerings are frequently made to them during the performances of various sacrifices, especially those for the planets.

j. One of the vedes. Every festival is perform'd according to the system of Agama in the grand temples of the Drâvida country from the borders of Tellingas as far as Cape Comerin.

Proſtration to the effulgence of Chandaſa who fell beautifully in love[k] with Chaya a Prieſt who releaſes the rites of ſeperation of koka birds.

Kriſânu replies Oh! friend why doſt thou make ſalutation to the ſun who ſcorches all the World!

Lo behold! the ſun makes the weary traveller blind, entirely dries the earth, withers the plantations, parches the pools which refreſh weary people: that cruel thing has no virtue, why doſt thou praiſe him.

Viswâvsu ſaid Sirrah! why doſt thou reproach the relation of the lotus Bhagavan[l] Oh inſulter! hearken, by whoſe rays is the rain poured and refreſh-

---

k. It is a fact in natural History, that the male and female koka birds remain ſeperate during the night and congregate in the day time the ſun therefore is ſaid by the poet to be the priest who releases the ſeparation as he is the maker of day

l. Bhagavan a divinity who poſſeſses the following attributes, birth, deſtruction changeableneſs knowledge, the ſun attracting the vapour which riſe and fall [illegible] on the Earth in ſhowers by its lights.

ment given to the univerſe, the power of viſion conferred on human nature, darkneſs dispelled, ſalvation[m] beſtowed on the wiſe. Who is it that delights the abode of Padma?[n] who can ſufficiently applaud the ſun, the friend to all the regions an ormanent to the firmament?

Whatever day people do not ſee the ſun[o] is called cloudy he cures the distemper of mortals and illuminates the rows of the lotus in the Pools.

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m. In the Purans it is told that Sages, Philosophers heroes, and chaste women proceed to heaven through the sun when the ſun appears it causes the lotus to expand.

n. Lakshme or Padma is said to reſide in the lotus therefore it is called the abode of Padma.

o. Some sect of Hindu Brahmin will take no food unleſs they see the sun, the RigVede says" those that perform rites to the ſun for the attainment of riches, health, or heaven, ſhould every morning view the ſun when he ſhines in his full ſplendor free from the halo or clouds.

He guards the cardinal points over which preside Pàfá[illegible]udha, Valabhit, Yama, Maruta, and Ifa the exalted chief of terrestrial deities purely performs the Argha to him at three different periods of the day, he who has a knowledge of the Traya[p] shines as a fun and purifies the whole world.

He is the preserver of Tridafàs, conferer of joy to the Kadhànga birds, dreadful to the race of demons, Difpeller of profound darknefs, restorer of health[q] to the makers of obeisance; thou fhouldeft falute the fun who decorates the fky

---

p. The power of the three Vèdas, Reg, yajur and fàma united are as the fun, and illuminates the world.

q Religious Bramins rife from their bed at early dawn, after having performed the ablutions and purified themfelves, they collect red flowers, fandal, and colored rice; then in a metal cup they confecrate water by prayers, and fixteen different forts of ceremonies; they afterward offer fweetmeats, fruit &c. and repeat a verfe every time they fall proftrate on the ground until all the prefcribed genuflexions are over from twelve to one thoufand proftrations is ordained, when they finifh this they defpatch the deity, whom they invoked and who is fuppofed to be prefent to heaven: they perform this ceremony for the recovery of their health for the fpace of from 10 to 40 days according to the feverity of their illnefs

At length Viſwàváſu and Kriſanu cloſed their hands raiſed up their ears towards[r] the twelve aſpect ſun,[s] bowed to the ſupreme and brilliant light contained in the orb.[t]

Viswàvàsu ſaid Oh ocean of eſteemed virtues, principal relation to the proſtrator,[v] remover of ſins, a ſoul to all the bodies,[u] giver of joy to the eyes of the lotus aboded Goddeſs, diſpeller of darkneſs reſident of the ſun!

Having eyes reſembling the lotus, which blooms by the beams of the ſun, who releaſes his ſaints from the ſnares of ſecularity, a friend of the lotus manſioned Goddeſs,[w] thy golden hued effulgence confers happineſs on me.

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r. various Hindu books mention that ancient minſtrels travelled in aerial machines in the Ramàyana it is related that Ràvana when he conquered the celeſtial regions ſeized the Puſhpaka of Kubèra.

s. The ſpirit of Nàrain according to the Hindu, Mythology exiſts in the sun and illuminate the three world.

t. A thouſand appellations an account of his attributes are applied to him.

v. It is meant here that he is the protector to those who worſhip him.

u. As he prevades all nature.

w. Làkſhmi.

Krisànu said why dost thou praise Nàràin who is deserving of reproach? In the beginning he created, supported and then destroyed; he produced vegitation nourished it with water: will an ideot cut any thing he made in the world and if he does, will he laugh? and again

A king who is tyant himself will chastise those that disobey his precepts Náràin's, spirit is infused in all creatures and he leads them to hell does he not dislike human nature. x

Viswàvasu said Oh! thy understanding is barbarous, thy reproaches extend to the divine Lord of the resident of the lotus; y he who is supremely compassionate. The supreme being rejoices & leads to his own difficult path those who are plunged in the sea of secularity z

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x. *The meaning of this verse is that as Narain pervades through human nature he should not punish their sins and consign them to the torments of hell.*

y. Vi*shnu*

z *The best system of Hindu mythology is composed in a Book entitled Atmabodha compoſed by* Vidya Sankara *a Priest of the smarta sect.*

Sowri [aa] regardless of Rama though he had greatly fallen in love with her, paying no attention to Nila [bb] or Mahi [cc] leaving his bed of stupendous serpent, [dd] pulling the king of birds, [ee] proceeded from the other world to preserve his votive elephant [ff] who was attacked by an aligator.

Again.

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aa. Vishnu.

bb. One of the wives of Vishnu

cc. One of the wives of Vishnu

dd. Sepha

ee. Garuda.

ff. The elephant was a king who was cursed by a brahmin to undergo a bestial form he being a Votary of Vishnu supplicated his assistance when fiercely attacked by an aligator and Vishnu who is ever attentive to the calls of his saint, left his wives and other concerns to protect him.

Vaikuntha assumed the man lion[gg] form not being able to bear the grief of Plahlàda to slay the intoxicated elephant Hiranyakasipa

The manifacture of the eagle ensigned God assuaged without the shuttle, woof or warp, and without feeling or touching the invisible thread, the lamentable distress of Pànchàli.[hh]

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gg. Hiranyakasipa having performed very long and severe devotions to Brahma obtained the blessing from that God that he should not be kill d either by any animal, mortal, or *immortal, either in the day,* or *night: after the attainment of his boon Hiranya kasipa subdued the thre worlds, and tyranized over men, and Gods, driving the latter from their thrones and stations : at last Vishnu destroyed him in the following manner Plahlada the son of Hiranyakasipa embraced the* Vaishnava *tenets, and having a dispute with his father on the merits of his God, the latter asked him where he was, Plahlada replied every where, „is he" asked Hiranyakasipa in this pillar? pointing to one near, yes replied his son; the Giant struck the column with his sword when immediately* Vishnu *in an eccentric shape being half man and half lion burst from the pillar and destroyed him.*

hh. When Krishna was at Dwaraka, Dharma Raja *last to Duryodhana in a game of chance all his territories goods and chattels in which was included his wife Panchali's wearing apparel, when Duryodhana wished to strip her in order to shame her*

ii jj
A crow quitted his inexhaustable grief, the aged kite proceeded to the unlimited
kk
regions of happiness, the ape and night wanderers obtained the Realm, while murári was incarnated as Ràghava, his philanthrophy was universally expressed and acknowledged

---

and her husband, she prayed inwardly and mentally to Kristna, *who miraculously supplied her with garments in lieu of those that were stripped off from her so that it was impossible to make her naked.*

ii. A Giant or demon named Kakásur *proceeded in the shape of a crow to the cell of an ascetic in Chetrakuta hill where were* Srirám *with his consort Sita; the latter of whom he struck with his bill which caused her to scream out and to awake her husband Ràma, who being enraged shot the unerring arrow Brahmastra at him; the giant fled pursued by the arrow which pursued the Giant through the regions of Brahma,* Vishnu *and Siva, so forth* Kakasur *was unable to obtain an asylum with any God at last returned to the protection of Rama, who forgave him and deferred killing him and only condemned him to lose one of his eyes, since that period the race of* Kakasur *(the crows) have only one eye see the detailed account in third Book of Ramayan entitled* Aranyakanada.

jj. The aged Kite Jatayu *who was living in the vicinity of Panchavati one day while*

ll
The Excellent God is an oceon of affection whom dost thou charge of cruelty? by this your imprudence becomes manifest.

mm
Human creatures have no idea of gratitude to the Lord of Sri, who gave them individual, bodies for their benefits, for when through fate they are afflicted with grief and pain they attribute the misery to the innocent almighty.

Ravana was carrying off Sita he met him and fought terribly and fell down by his hard blows was waiting to report the events to Rama, when he approach there in search of Sita he appealed to him the past circumstance then forfeited his, life he afterwards performed his funeral obsequies and dispatched him to heaven.

kk. The ape Sugriva brother of vale, and the night wanderer vebbeshan, both assisted Rama in his compaign against Lanka, Rama installed them both to their respective kingdoms on the demise of their brothers, the particular history of these circumstance see in the 4th & 6th Book of Ramyan, entitled Kish Kindhi Kanda & yudha Kanda.

ll. According to the Hindu Theology the Supreme Being creates matter, preserves & destroys it in the end by absorbing it into his own spirit, this is what the poet means by saying, the almighty affection is as boundless as the sea, for he has unlimited love for every creature in the universe. No one should therefore charge Providence with cruelty

Alas! ignorant creatures impute their fault to the fupreme Being who is compafsionate to all.

A body is given to them free from pain, if it be fubfequently inflicted that is no concern of the fuperior, for an inftructor may give a fword to conquer his enemies if his pupil is annoyed whofe fault is it?

nn

A copious fcripture is compofed to comprehend the nature of God, a body is created to worfhip the mind, and to comtemplate it, Holy water is made to purify the fenfe, an excellent fpiritual guide to teach the nature of the organs, if he turns to fecular concerns what can the fupreme lord do?

---

whofe moral government and attention to our good is fhown in various ways he punifhes and rewards according to our merits " The Gita fays," the *omnipotent pervades all nature the fame as a* string *runs through the gems of a necklace, it is almoft impoffible for the ignorant to attain wifdom which can only be done by long contemplation.*

mm. Goddefs of Riches. *this alluded to Srirâm, the discent of Vifhnu whofe foot* touched Ahalya, *who had become a ftone through the curfe of her hufband, reanimated her whereby fhe obtained falvation; this circumftance is mentioned in all the Puràndas.*

nn. *One hundred* and *eight upanifhut* treat *of theology the chief of their uapanifhut*

Defcending a little they look down ah friend! fee the terreftiral world which is the place to gratify the fenfual defires of the people

The celeftial inhabitants enjoy the fweeteft nectar offered by Swâhàkàra[oo] and Vafhatkara, the reciters of Amnàya, the aufpicious people by whom the earth is adorned are occupied by the purifcaton of the pious, places and facred names.

Krifànu replies, oh! friend thou art a refident of heaven, thou shouldst not falute the central regions, where people inhabit who are fubject to calamity, impurity and difeafe, birth, death, and infirmity, and deceit; Sovereign's who feek for trifling crimes what good perfon can defire to refide in the perifhable earth. ?

yet more

Mortals must all die whether in infancy, youth, or age, they are all apprehended by the minifters of Yama, when encompaffed by emminent danger how can they be happy though they live as oxen in pain and labour at the plough in every Village? Viswâvafu faid oh my friend it is fact that human beings that Inhabit the Earth are not blameable.

---

relates to the practice of wifdom it teaches that whoever conftantly meditates on God their foul is at last abforbed into his spirit and never defcends again into the fublunary world

oo. See the Supla Sati Chapt. 41.

Rama the bestower of good was born as a mortal on the earth, and deſtroyed Ràvana, his father, who was of human kind and rendered his aſsistance to the lord of Pridaà in the war of the Daityàs didst thou not hear how Kristna oppressed the pride of the Vristes? neither God nor demons are greater than men. Mandhata, Bhagiratha ſagara the respectable Raghu Prusaravas Sibre the virtuous Rukmángadas, Vydèha, Nahusha, Krjtavirya, Hayapati, the heroic Yayati Nala, Pàrdha Kings of esteemed reputation were born men.

Kristna half confessed ſome people were excellent in other ages but Kaliyug pp is void of the least virtue; every one is guilty of manifold crimes.

The hearts of the people are perfectly contaminated by exceſsive lust elated by pride, attached by vice, alas! the dispositions of Princes are profligate.

Viſwavaſu ſaid

Mankind in the Kaliyug ought not to be accused, small number of the good will always be found at different periods, the base whose conscience is in the cavern of their hearts contemplate the lotus-eyed Col.

The virtuous who are born to inveſtigate the Negtinas forſake the kings who are taken up with wickedneſs forever in the Kaliyug.

If thou doſt not rely on my word I will travel elſewhere and ſhew thee their merit he removed his car and pointed out with his finger.

---

pp. Fourth or Kali yug.

[illegible]

99.

This is a holy place named Badarikàsrama here Narain performs devotion expels the deep darkness of those, who make obeisance to him. The good who are free day and night meditate on Janardana who reclines on his serpent bed.

Oh friend I do not acknowledge thy qualification in this respect.

Here the ice is laid as stone, here the chilly breeze is insufferable, the people are afraid to perform oblation how can they be purified by rituals and prayer.

Viswàvasu said thy expression is in concordance with my opinion.

---

99. Badrikàsrama is noticed in the Bhàrat as the perpetual residence of Nara and Nàrain two devotees who are always engaged in austere Prayers for the benfit of the universe. there was a demon sahasra Kavacha who through intense and long devotion obtained a thousand coats of arms by the grace of God after this he began to disturb the world. Nara consulted with Narain on the means of destroying him. to att in this object they performed very severe devotion and after 500 years they succeeded in cutting off one coat of arms, and after 500 years more an another, and so on till they had destroyed, 999 coats When the demon flew to the asylum of the sun, the two ascetics then were incarnated one as Krishna, and the other as Arjun in order to kill the giant who was born as Karna in the womb of Kunti and became the brother of Arjun who slew him on the 11th day of the great battle in Mahabharat.

Wherefore

In excellency of sanctity it compares to Vaikunthà[rr] the plodding Pilgrims visit the reservoir to remit their offences by the grace of the eagle-ensigned God[ss]

He removed his car forward and closed his hand

2nd iption odhya — I salute Sakéta of abundant prosperity, which remits various sins, and make obesance to Saráyu River that runs in the vicinity of its reverence, to the glowing Sacrificial pillars raised on its bank, which are the supporting poles of the fame of the Solar raced sovereigns

Again behold.

He faithfully said.

---

rr. *This verse also bears this interpretation It is with its gr[illegible] analogous to Vaikunthà, the travelling Pilgrims approach it and die of the intense cold and snow on the range of the mountain.*

ss. *Vishnu.*

I salute the city [tt] which gives freedom from sins, by the dust of Raghaunadh's [vv] feet which revives the family of Pasha charana ascetic [uu] and which imbibes the sea of secularity [ww]

While contemplating, the hair of his body became erect.

May the name of the deity Rama [xx], who was praised by the deities, who was highly renowned in all directions, who was perceived by the string of the glance of the daughter of Janaka, who jests at others, who removes the distresses of the forest of secularity when saluted by the people, who appears as a black cloud, who is the limit of prosperity, render happiness.

---

tt. By the sanctity of Ayodya through the blessings of Vishnu all human sins are remitted.

vv. The power of Sirama or Vishnu will cause mankind to obtain eternal beatitude by the practise of wisdom.

uu. Gotama had an eye in his foot to perceive all secret things, on which account he obtained the above appellations.

ww. Whenever man prays to the divine Spirits with a steady heart he is never disturbed by secular concerns.

xx. The virtue prowess and justice of Râma was always applauded by the deities his

[yy] The lord of the daughter of the Earth who intend to remove grief of the world, which was terrified by the profligate rule of Daſanana, like a ſhip, which gracefully navigates the limitted ocean of ſecularity who grants the deſire of [zz] Sages; may he be bountiful on me I am a great wretch.

The excellent duſt of his lotus feet which [aaa] augments ſalvation revives the con fort of li[bbb]n like aſcetic, may his admirable action be ſucceſsful[ccc]

---

name is renowned through island and contenent he fell in love with Jánaki who was faithful chaste and constant to him by his beauty he used to joke all, whenever the Saints pray to him they get free of their diſtreſs and obtain both wealth and heaven the ſecularity of man is compared to a foreſt of trees the body of Rama is ſaid to be of an azure hue therefore it is likened to a black cloud; when black clouds appear it is a ſign of rain which creates and nouriſhes both animates and inanimate.

yy. By the death of Ravana the world was delighted, releaſed from dread and made happy at laſt the gods and mortals were in peace and tranquility and reſtored to their law. by the prudent reign of Rama who ever perceive him they practiſe wiſdom and through this medium they obtain beatitude in heaven at the end of their lives.

zz. The ſage Viſwamitra was long deſirous of finiſhing his ſacrifice which was frequently prevented by the giants, he was not able to puniſh them by the power of devotion but waited for a favourable opportunity till Viſhnu was incarnated in a human body when Rama was a boy of twelve years of age he invited them to ſacri-

ddd
The Lord of the daughter of Janaka is a great donor he bestowed abundant of
eee
prosperity in a crow, Kite, navigator, and the night wanderer,

Other

fff
The conferer of the wishes the bow holder of incomparable brightness remover
ggg hhh
of great distress of people who beat his train of enemies, and through anger dash-
iii
ed Kumbah's father, into pieces.

---

fice when there the wicked giants made a disturbance, Rama fought them with his arrows for the benifit of Vis wamitra, and the universe and returned home This circumstance caused Ravana to entertain a grudge against Rama when he was in the wilderness with his family and brother.

aaa. Rama

bbb. Go tama; this account is mentioned in every Puana especially in the Ramayana of Valmiki in which the actions of sri Ram during his incarnation is fully displayed

ccc. This verse bears the following interpretation the excellent feet of the female elephants of Pushkara brought forth a buffaloe by the docil lion which is a cause for the birth of an oxen this is a wonder.

ddd Janaka was a King of Mithilanagar his kingdom was entitled Mithila

Kiriśànu replied why doſt thou praiſe Rama of irregular conduct Though he gratified his ſtep mother by leaving his realm, steeds, chariots, elephants and foot ſoldiers, how did he with inconvenience depart to the wilderneſs with his consort jànaki! will any one drink boiled Rice water leaving the milk of the cow?

more

The Glorious rejected Vàli who ſuppreſſed the pride of Daśanana and took Sugriva in order to annihilate the aſſembly of Giants as a perſon who propcſes to cleave a large Rock leave the saw and obtains the lotos petal

---

déſa he had a prodigious bow given to him by Śiver and he determined to confer his daughter on whoever could bend it ſeveral Kings *endeavoured to bend it but without being able to do ſo but Rama when only twelve years of age went with his brother Lukshmana and broke it and married* Sita *who from that-day became his lawful wiſe*

eee. See the Preceding Page 10 *Note kk.*

fff. He beſtowed the wiſhes of his ſaints

ggg *Of his ſaints.*

hhh. Ki*lled Kumbha karna who is ſaid to be the father of* K*umbha and granted the Kingdom to* Vi*bhiſhana*

iii another meaning of the ſame verſe He deſigns to make a pot his rage is unlimitted he holds the cudje, this is poſſible I *again ſay an aſtoniſhing thing, be is free of diſgust and breaker of the spokes of the wheel, he in paſſion killed the potter*

Lo, the slayer of Powlastya[jjj] built a bridge over the ocean, destroyed the wicked, and regained his consort, (whose purity was proved by the fire ordeal he notwithstanding banished the daughter of the earth, the chaste, the pregnant, matron[kkk] of the world into exile.

Oh friend, why dost thou convert virtues into offence.

Ramchandra deeming his realm equal to a bit of grass, relieved his father from his doubt, the King of Snakes[lll] is even unable to praise him.

Casting a side the valliant Vali, he supported Sugriva and his regard for the wretched is curiously shewn in hundred texts.

Lord of the Goddess of riches, who perpetually lies on the bosom of Lakshmi, became manifest in human shape, displayed his actions as chief of heroes,

---

Krishnu therefore says that Rama should have chosen the valiant Vali in preference to Sugriva to conquer Ràvana and by pursuing a contrary course he had given proof of his ill judgement and was consequently an inferior incarnation

jjj. Rama Ravana *who is a son of Powlastya Brahma*

kkk. *Sita*

lll. *Sesha*

mmm
banished his consort into the wilderness, not being able to bear the sneers of a menial.

Has any body ever seen such an admirable person in the Earth?

No one can sing the innumerable virtues of Râmchandra, as a line composed by the poet Prâchêtasa nnn nobody could sufficiently praise a part of it

Wherefore attend to even a kote ooo portion of the ocean of his praise.

Kowsticbha Gem to the ocean of the Kakusta; a blooming flower to the rites of Kalpa tree of Kowsalya.

A shining Emerald in the mansion of Pankti Radha ppp, and a moon to the joyful eyes of the Chakora of Jânaki qqq.

A shadowing tree to the travellers, who walk in the path of secularity, a conjurer

---

mmm. After Rama had regained Sita and made her again the partner of his throne he one day heard a washerman whose wife had been ravished from him use this expression, do you think I am Râma to receive my wife back after she had been banished" these words struck Rama so forcibly that he unjustly sent Sita into exile

nnn. *Valmiki*

ooo. 100 *lacks*

ppp. *Dasaruth father of* Rama

to drive the demons of various sins:

An ocan of the waves of favor; a new formed cloud to the desire of devotee a Garden to amuse in the Science, a throne of humanity an appartment to the Mildness

Similar to the modesty and generosity, a principal abode to the countenance, a a receptacle to the pure heart.

A general life to the power admiration and pleasure, a terrace to the Goddess of Kindness an assylum to prowess.

Establisher of the life, to the disturbed, a protector to the wretched, a bathing bank to the pool of vast opulence.

Preserver of Jembhasasani, Nativity of the Victorious Goddess, an eagle to the Serpent of unsufferable severe indigence

A Sun to the darkness of the day of Tàtaka, an excellent lion to the enraged elephant of Subahu

A Torrent to extinguish the inflaming fire of the passions of Bhargava [rrr], a medicine to expel the evil spirit of the Viradha.

---

qqq. Fabulous birds who feed on moon beams

rrr. Pusuvania sixth incarnation of Vishnu.

An axe to hue the mangoe trees of the Khara and Dushana ; a combustable fire to the evil disposed and base giant of Marichi.[†]

Bestower of the Heaven &c. world to the King of Kite,[sss] a sun to dry up the tank of Kabind'ha

The rising Moon of the Sultry Season to the lily heart of sabari, to promulgate the fame of Kasa[ttt] of Pavamàna.

A wind to desperse the clouds of the pride of Vàli, a preparer of the Kingdom of Sugriva a lucky day for the apes.

A Healer; of the decease of the wicked Ocean; a comet to the force of the infernal night wanderers[vvv]

Kumbha savambha or jar born,[uuu] to apprehend the sea of the pride kumbha karna a saw to cut the stone of the valiant life of Ravana.

A celestial tree to yield the Kingdom to Vibhishana, an awful delight to the eyes of the women of Ayodhys city.

The energetic Ràmà like Rama hushes the feeling of my heart.

Thus exceedingly a certain Poet meditates, whose deeds are purified thus.

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sss. See the preceeding page 10.

ttt. A Kind of Grass open flowers in the sarat season Hanuman

vvv. see Mr Care's Ràmayana, vom. 1 111

uuu. Agastya, Grammarian of Tamil dialect

I contemplate the beautiful Rama, whofe expreffion beats the fpring of the flower honey difmifs and ceafes the adverfaries in battle, and is a garden of admirable and tempting actions, his feet is a deftroyer of the horrible, fins proftrated by the deities and demon

Whofe face is cherifhed who is an abode of grace, who had a bow to caufe the retreat of the giants or flefh eater, who is benevolent, who was praifed by the progeny of the wind (www) who made the apes as foldier, who is excellent, Oh my heart enter in the fpirit of that God!

Who made the grafs to be fhafts,on the foe of his confort, the bow of the enemy (xxx) of the mental God (yyy), revived the fpoufe of the afcetic from ftone, made his fandal to be a King, and the Ocean as a channel nominated the apes to be warriors

Oh divine thou becomest a monkey and make the Powlaftya (zzz) as mufkets

It is enough with the inferior deities whofe feet did not revive the ftone, who did

---

www. Hunmman.

xxx. *manmut.*

yyy. *fee note.*

zzz. *The Grand fon of Pawlaftya meant Ravana.*

not give salvation to the animates & inanimates, who did not protect all the elements, who did not break the bow of Sarva,

He has not nor cannot make a bit of Grass as Brahmastra, who did not make Ravana as a blade of grass, who did not subdue Lanka.

He remove his car to the southward looking at Krisanu

Lo behold the Ganges, remover of the grief of secularity, sprung from the foot of Vaikuntha that extinguishes distress of the people who bathe in by her grace that his limped waves, united with the esteemed ocean, remits the sins of the people

Krisánu replies, why dost thou perceive the water of Bhogirathe which is fit to be displeased with

Wherefore

The parental foot is a slayer of Hiranya, she associated the maker of the night, and adulterer with his Gurus consort on the head the breaker of Brahmas head aaaa aboded in the source of the sea, as a stream of Ganges

Viswàvasu said stop the sin, oh thou of rude sense, why dost thou revile the bbbb stream of Mukunda

---

aaaa united with the sea

bbbb Vishnu is a destroyer of Hiranyakasipu her parent is a stealer of gold, she remained

See the waters of the Ganga are produced from the feet of the eagle ensigned
cccc dddd
God she again descended from the moon crowned God she admirably Conferred immortality to the descendants of sagara race, none is equal or greater than it in the earth
eeee
She is many mouthed hold the red sarafwate as a form of Creator, the only destinction is, that the former sprung from the feet of the destroyer of Bale, the latter from the navel of Vishnu

More

The Good reach the Bhajira and, heartly offer the water to their anceftors after-
ffff
ward their various sins will be applied to the water

Whenever prudently supplicates the Bhagirathe according to the rules, he is fortunate, he obtains divinity, becomes partaker of the nectar, and has a Chariot

Yet more

She was embraced by sar aswati, & savitrul tanaya limped like the shining banch resplendent as the trinity, it is powerful to remit the sins; the foot born of the foc of Kamsa, removes the potent secular concern

yet more

---

with the gallant of the Gurus wife, sinful she lives with the murderer of a Brahmans esteemed as stagnant element

the confort of the ocean, being found from the foot by deepnefs of the heart of Gadadhapra, by fweetnefs his fpeech, by which his unblemifhed reputation, by coolnefs his affection, by clearnefs his fenfe, by the conftant regard his face

ription } He clofed his hands and faw before him and delighted

Kafi where the terraces raifed to the manfion of Indra, there are numerous elephants and fteeds refplendant as the moon light, being enlighted by the erefcent Crowned God raifed of darknefs

Krifanu repies why doft thou praife its Source

See thofe that fubfift on the defirable food and ride on the noble fteed, elephant and wore the pearl ftrings cohabits with the youthful females in the magnificent houfes, fubfequently wear the horrible bones and ride on the oxen fwallow the poifon and dance with the bafe demons, in the burying ground.

There is other

---

eeee Vifhnu

dddd Siva

eeee. Brahmana protects Parfwati with affection

ffff deftroys them intirely

gggg Siva

hhhh deftroys them intirely

I salute kâsi, it is said a thing bestowed on the good well turn koti[iiii] on his subsequent birth, by the sanctity of kshètra, those that reside here and bestow good deal of apparel in their succeeding birth, proceed to the directions, or cardinal points

Vàranàsi is the land of desease, but a false report prevails that it is healthy the inhabitants will be attacked by pain in the next birth, their head will be made heavy by water

Viswâvasu said, oh thou of superior intellect, why dost thou make use of blame the residents of that city will become like the form of siva, that is difficult to the yogis.

Quit the polluted body will obtain a pure one, fire bursts from his forehead, Vishnu's feet water is on his locked head

Citizens are rich, dancer at Twilight,[jjjj] acquired the name of Andahakàri like the twilight at the end splends the syllable of Táràka[kkkk] in the hollows of the ears of people.

He looked round on the villages, on the bank of Ganges and closed the hands

---

iiii One hundred Lasks

Their body will be loaded with the trident, their head is weighed by the ganges

I falute the pureft Terrestrial deities, who bathe faithfully in the water Jànhavi, in the morning performs, the daily rites, adores the eternal god with flower so-forth

Krifanu replies, why doft thou make obeifance to the Brahmins of this country who contemptuously act contrary to the fcientific rule by the vice of kali fee irregular conduct of the people of kâsi country

Ah! the ignorants perform ablution early in the morning and wear the apparel that are bleached by the wafherman. And carried on the back of affes, touch m'échas on the outside and never bathe afterwards, eat with the polluted cloths without being abafhed.

Yet more.

They procure maintenance by arms, and neglect the fcience afterwards they bathe with the, water brought by the fudras, and fupplicate after with the same and, alfo perform ablution to the deity they will cook themfelves, and never terrify for the polluted food, they affociates with the yavanàs, whose name fhould not be expreffed, freely pafs through the routes without minding the neareft Matangas.

---

jjjj *Siva. the twilight attacked by the darknefs in the end it fhines the light of ftars, on the firmament*

kkkk Prayers

Eat the food, which has been seen by the profligate and base yvanas, and dog, repast with the people of unknowing Vede, and rejected from the croud perform the useless religious duties to link the intoxicated people, which is repugnant to the term of the text.

An ignorant marry a Girl that is elate with the blooming youth, Ah! leaving her being fond of money, perpetually wanders through the countries Prodvidence has created the sorrowness on the pair, who for want of mutual embrace past their youth.

Yet more

The people do not study, but one among hundred and thousand only take pain for the vain oration, and forsake the argument of the Smruti and sruti Visvâvasu said oh sirrah! my heart is agitated to hear the reproach of the Brâhmins, the improper action which is mentioned by thee is respecting the evilness of kâli but not of the Brahmins, how can the operation of krutayug llll transpire in kali, which is a form of the climbing pillar to the creepers of evil disposition.

See, a terrace to the vicious efforts, a seat to the insensible people, Calx to

---

llll means Kritagug, the first age of the Hindus

mmmm

the forehead, impedement to the facrifice, laft day for the term of various Véds, conc'ufi on to the worfhjp, a nativity to the love of wealth, this Kali is exceffively fad

If any one among hundereds in this kali purfue the path of Sruti, and act it little, he is far to be praifed, is it not. poffible to have a pool of fome water in the defert

Yet more

The writer, the prince the twice born (who hold the arms) and attend on the Turafhka and difregard and engage to preferve the deiti s and Brahmins if they remain in their houfe the prudent reject the Brahmin with water in the Earth

nnnn / oooo / pppp

He gaze round on all, & applaud

The yavanàs have ufurped the country between the Hin achal and Setu, the ancient princes have deferted, while Naràyrna repofes, Kali flcurifhed immo-

---

mmmm End of it

nnnn dried Mufulman

oooo Alluding the cuftoms of the Hindus' of folemnizing irrevocaly a grant by the ceremorey of giving water.

pppp Meaning they well not choose them any more

leftly, there are few excellent perfons fupport the progreffive religion.

He again praifed

There is no other fortunate than the inhabitants, abftains from the regular mode. & fupplicate in contradictory terms, their body were abfolved from fins by touching the water of the Ganges that purifyingly rife from the prof- perous nail of the feet of Triyuga qqqq

In the province of ingenous Goud, Kànyakubja, the deepeft intellect of Maithilás, & others are the riched & good remaining and ftill the fciences are living in the Earth.

Obferve this

The prevailent deeds of this country, may not be reconciled to the hearts of foreigners, let whatever be, a prudent fon fhall meet a father's approbation if he do not fatiffy the others what culpability is there in it.

Yet more

The good immerfe in the cold water, every morning and worfhip the deities and though excited by hunger, never eat the cold victuals, he fmear a portion

---

qqqq· *Vifhnu*

This term is mentioned in yajur véde

of ground with the cow-dung, and cook their victuals, devour, and reject the food that has been carried out of that spot

He removed his car to a distance, and closed his hands.

scription of ocean I salute the ocean who supported the mountain, which were thoroughly terrefied by the wepon of the enraged Vridhasravasa rrrr who contains the weaves, played by the dancing master of the wind, who was received by the chiefpeople.

Krishnu replies, it is a bold

How can thou salute the supporter of water even the idiots never drunk it a Patron of acquatic creatures

I enrage always at the murmur of it

It frequently murmur constantly inflaming fire inside abundance of water I hate for the sea as I did to an indigent ssss

Though the ocean is accomplished, for its covetiousness it will not be comforted by the wise

See

---

rrrr. One of the name of Indra

ssss. An indigent person who perpetually cries, being scorched by hunger greatly distressed.

A Source of Gem, abode of the birth of prosperity, having a mine of Gold, holds a number of revolving furfs, conftant voyage of the Ships.[tttt]

I regard his birth as fruitlefs

Its water will not benefit the trees of its fhore produce the grain it is not worthy to bathe, nor deferving to drink,[vvvv] dreadful with the evil creature and murmurs, fay waht is the reputation to the creature in making fuch fea.

When a vast deal of wealth is pofsefsed by any indivedual if he do not fpend it accordingly it will be either deftroyed by fire, be plundered by men or deftrained by the King (who is to have profperity) confine him for this, the ocean[uuuu] is an evidence.

What is the ufe of faying much,

---

tttt. A fortunate person had the riches, precious ftones wealth, immence deal of rings, trading had no generocity.

vvvv according to the Hindu mythology the Sea having been drunk by an afcitic and d… l again therefore turned falt fince that time no mortal wou'd ufe it for any purpofe excepting to bathe in holy days

The ocean is polluted having been drank by Kumbhaji, therefore the good will not touch it, though the travellers being thirſty, will not receive it Viſwàvaſu ſaid, Oh! friend. lord of the rivers, ſource of all virtues, ſhould not be accuſed.

Thus

He granted the ſteed Vuchaiſrava, to Indra,[wwww] the left eye to his brother,[xxxx] ſay who is generous than him

Yet more

He conferred the nectar to the deities, a tree that produce the deſire of the deities, and a divine Cow a moon[yyyy] to the naked Iſwer, Is there any ſuch liberality to be perceived.

Its proſperity cannot be expreſsed even by ſeſha ſo-forth

See

The daughter of Jahnu, who purifies the Earth is the conſort of the ocean

---

uuuu. According to the Hindu mythology wealth is given to be expended on good purposes but not to be unprofitably locked up in coffers a ſanscrit adage.

Says, there are four cautions to the wealth benevolence, fire, the King and thieves by neglecting the firſt one viz benevolence the other three will get enraged and waſte it intirely

the moon is his fon, the profperous Kamala is his daughter, the Lord of the universe is his foninlaw

Richnefs has its contrary,

zzzz

-iption of unatb

On its fhore Purushottama is fituated and was conftantly worfhipped by the yakfhas and kinnaras It is a principal fpot for the refidence of God, whoever aaaaa forfeit his life will find Salvation in the Palm of the hand, the corpfe will not bbbbb be burnt, but it will be like a ftick

More

It is faid though the food is cooked by the bafe caft if it is eaten through faith it deftroys the fins of fecularity

He faithfully faid

I falute the admirable form who is cool and refplendant and enjoys the food of the facr fice off red by the wife, who exifts in a wooden article.

He removed his car to a remote part and praifes

" *another verfe is composed by Bhoja-raja and his court pundit the poet fays wealth*
" *is useful at the time of diftrefs Bhoja raja asked how can the diftrefs occur to the*
" *fortunate the poet replied when profperity is removed Bhoja raja rejoined then*
" *there can be no accumulation of riches.*

I

Oh ! friend it is really natural as heaven, attained by various richness feasts the Eyes

Hither.

ption of Ghurja- a or at

Their faces Glow with the essence of the tasteful camphor and fresh beetle nuts they wear the different sort of magnificent apparel, who are fit to be praised; their perfumed bodies resembles the gems, the youths reciprocally love the damsels

Their females are of peerless beauty

Their body is like in colour to burnished gold, their lips are ruddy and delicate their hands are like the fresh corals. their language is like the stream of nectar, their face is like the water lilly.

Their eyes represents the richness of the petal of the lilly the parts of the bodies of Ghurjari females links the youth

Krisanu replies, it is fact but they do not desire to enjoy escential things

Thus

The sea being enriched for its misery was bound up by creepers and stones as a bridge over it by J i à n when he invaded lanka and was churned by the demons and deities for the nectar

wwww. a divine steed.

Ah! the Girls who are the flash of lightning when they are bashful and fit to intercourse they are left behind, full of love in their houses, by their husband who speculate and trade and travel abroad

Viswàvasu said, oh! rude of sense, this is the general conduct of the people but no offence

They view the curiosities at different places, procure abundance of wealth and retire to their houses again their chasteful spouse (who expect their husband) view them, these prosperous people enjoy unexpressible happiness, if they did not travel they would be accused as the worst of men,

Wherefore

By the indigence and laziness his wife disminds him by not waiting on the King he will be dreaded by all, remains in his house idling his time, by ignorancy act as a turtle in a well how could he know the secular concerns? what happiness can he enjoy?

---

xxxx. Lakshmi the goddess of riches to vupendra or vishnu when the milky ocean was churned by the band of deities the precious articles that has been produced from it were divided among the gods, the moon to siva goddess of riches to vishnu nectar to the angels

yyyy. White cloth to the robeless person.

Who fleeps in his houfe beholding his wifes face, leaving his trafic he is indifpofed and indigent

Thou fhouldest comprize it

A perfon who wifhes to be happy in the world fhould go to a King and fpeak profperous words in the courts, confider his bufinefs, and obtain the money without incuring any pain, he must keep far off the court Officer be grateful to the fubjects he muft not difoblige any perfon.

Hearken to another thing.

Always praife the difcourfe of an imprudent king, whether it be probable or improbable, and be humble to his prieft though he is ignorant, and exhibit his refignation by any means, in the court, and muft appeal his object fecretly while the king is complacent. cccccc

He concluded his prefent converfation removed his car, to a diftance, joyoufly closed his hand. ddddd

---

zzzz. Annual feftival celebrated there in the Month of June or Afhadh, for which a multitude of pilgrims attends from the various Quarters.

aaaaa. That is, it is quite near

of I ſalute kàlindi who become blackish by the ſociety of kriſtna I reverence with the Palm of my hand, the bower which is attained by your drops and to the waiting Gopis. who were deſirous of embracing Muraripu I recite the phraſes of obeiſance to the lord, who was ſupplicated by them.

Kriſanu replies, oh! friend kriſtna, who is above the world, the head gem of the thieves and gallants, who is mentioned here.

He (the darting eyes) ſteal the butter from ſtranger's houſes, when he was eating it, the gopi females drag him to his mother ſhe ſaid, that ſhe had told him not to thieve the butter, why does he cheat? he replies that he had robbed the manly deeds charges the fault on his mother,

He placed a Parrot on the ſhoulder of gopika, when ſhe trembled by fear and deſire him to remove it, he liſtened her words, and pulled her cloth.

Yet more

Muraripu had ſpent a night with Ràdha, and retired to his houſe, in the morn-

---

bbbbb Though the people do not burn their dead, bodies they will not rot for many days, ſome enthuſiaſts of that place declare that it is inconſequence of the ſanctity of that holy place.

ing Niladefred him not to commit guilt before why did you do so, he replied I retained thy command, and did not refrain from Radha

Viswavasu said, oh! friend, do not say so, he is purified, he is an incarnation to destroy the sins of different worlds, rejoicer to those who makes obeisance to him, far from the path of insolence

I salute the Lord, who was praised by all, who is the origin of the remission of Offence whose conduct is sung to rectify the world

Hearken to his admirable actions

The thief robbery prevailed in the world, but never seen before robbery not robbiry whoever hearken to the pilfering and other behaviours of Krishna steals their sins .

While the black clouds wonderfully encrease, the cleanness of water is reduced

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..ese according to the Hindu moral instruction are five kinds viz. a father, a priest that invests the thread, a teacher of language a protector, a feeder, who are called gurus, to insult them is a highest crime, by praising them a person will benefit in every respect by disrespecting and disobeying them he is deprived of credit every where.

ddddd. Which is useless.

It is possible to say, the hot weather is ceased, the swan is distressed, and the mire is rised.

He faithfully bowed to the god.

I Salute kristna who extirpated kamsa, rejected the Mura, and put kamsa in severe distress, decreased Bāna, drove out the Bāka crane, hued down Poundra, distroyed Bhana, and the pride of Indra supported the excellents, who bowed to him.

He removed his car to a distance astonishly viewed the forest, villages, hills &c. Praying to God.

Some plantation, some trees, some mountains, some rivers, some men, some females I do not understand thy miracles.

They thus walked to another spot looked before them respectfully

tion of arastra y. The Maharastra's territory prospers with sweet water, no other country can be compared to it, for good qualities like the city of the deities, there house hoders who are faithfully respect their guests, ocean of virtues with prosperity.

---

eeeee alludes to the river, yamuna or jamuna in Hindustan.

fffff. His rural action are eminently set forth in the 10th Book of Bhágvat entiled dasamaskand.

Krifànu replies Oh friend! thou doft only exhibit, ancient cuftom, at prefent by the evilnefs of Kali, their conduct is altered.

Wherefore

They pafs their time in great fpeculation, they perform ablution and fupplication juft before they dine, yet in time they become worfe leaving their own profefsion they act as accountants in the villages for their maintenance.

More

They chiefly celebrates the feafts of nuptial and envefititure of thread, gggggg by the viciousnefs of Kali, never acknowledge the various times hhhhh during their youth, while they ought to learn the Vede, will often ftudy yavanis iiiii language. Their filence feemed as they chant the prayers, they imprudently and conftantly fpeak of fecular language, and lineally fpent their times in writing the account and change their fedility.

When the clouds of Krifhna is burft the profperity of kamfa is diminished, It is expedient that he killed aghafur, the philofophers have expelled from their diftrefs and his reputation is prevailed.

ggggg. but not by the religious Prayers.

hhhhh. not in due time ordained by the hindu law.

They diſpose their bodies for ſalaries an account of their ſervice to the yavanas but being vipras by the talent of the accounts and embezzles the riches, from their fostering maſters.

Ah by the vice of kali, they cannot diſtinguiſh ſagacity from ſadneſs.

Thoſe that ſteal from the houſes on the nights and forcibly robs in the wood. they never thieve from their maſter, people only accuſe them as robbers all the people follow them that defraud their maſter's fortune by forming falſe account. Thy ſpeech is a fact, by little a great reputation will enſure.

Whoever ſtudy ten ſyllable of véde he boaſts as he is vèda Viyasa, by reci ing ſtanza he diſpose as ſpiritual guide, whoever know how to offeciate the fire oblation he is ſtyled Apaſtambha, the ſciences are ſhortned in the kali, which periſhes the excellency.

Viſwavaſu ſaid oh! ſirrah thou dost not accuſe the terriſtrila deities.

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iiiii Means perſian at leaſt the dialect of yovana or javanas who were probably the jonin greeks *the author of this work enclndes the Perſians* Arabian *and Grecians in the general term yavanas becauſe theſe three nation inhabits the mlecha d ſa beyond the river of* Sendhu.

K

There are a great many fireworshippers here the wise will study the literature of ſicence the mild phelofophers conſtantly comprehend the ſupreme being and the magnanimous people quit the external concerns and are steadly engaged perfectly with the prayers.

others.

Being purified by the ablution, and liſtening to purana refraining from touching the unclean things, people worſhip the deities, and devour the offered food, this noble quality ſhines in the Maharaſtra country.

other

By commanding the army, by managing, the Provincial offairs, by honoring the terrestrial deities if there previledges is not preſerved, the earth which is ever ſpread by the yavanas, would have been vacant of the Brahmin.

The defect of which thou ſpokeſt will be intirely removed by obliging the good;

The mere gratitude of what has been done to a vipra is ſufficient to expiate various ſins, as a ſharp ax has power enough to cut the poiſonous trees.

Kriſánu replies let it be ſo the action of the military officer is infernal.

Ah! The free booters travel from clime to clime laſhing all the Brhamins and ſo forth and rob the property completely, thereby the offenders maintain themſelves.

Viſwávasu ſaid, It is fact but thou ſhouldſt ſuffer their action.

Thus,

The Maharaſtras ſoldiers are brave, frightful to the hoſtile kings, their faces are deceitful do not parade through the countries the relentleſs Turaſhkas deſtroy the congregation of the bráhmin and deities, and with inſatiable deſires make the provinces to be void of brahmins and deities.

Afterwards.

People however ſhould bear in the earth the action of Maharaſtras, which benifit the deities and terriſtrial people, and drive out the multitude of Mlèchàs as the bitterneſs of excellent medicine, which remedies the decease ſhould be born by thoſe who heartly wiſh to recover their health.

He removes his car to another place and perceived before him all the people incrowds conſidering in his mind, he praiſed.

Some of the reſigned crowd of people, who confer the ſalvation to the other travel through anga, vanga kalinga, Magadha, kuru, koſala, kékaya, kaſmira, kuntala the countries of yavana, pànchala, Nèpala, Kérala ſome virtuous in pàndya, Tundira, chola, karnàta, goud and Láta.

Kreſanu replies, oh! why doſt thou praiſe them who are deſerving of reproach. People of different claſſes being united by the evilneſs of kali ſhew their reſigna tion of love a long time forſake the caſt and religion being free of unoffencive rites diſqualified to remove thier diſtreſs engaged to deceive begging alms in

the direction and intermediate points to nourish their bellies.

Yet more.

The sacred ascetic viswamitra and so forth by purified deeds, obtained the incomparable Brahminship, by their considerable devotion leaving that religion which descended by birth these infidels enter the irregular tribes which is repugnant to the Vede, people are dispelled.

Viswavasu said, oh! sirrah how dost thou indict the resigned disciple of Hari do not fear sins if the faith is fixed on Hari while a large light is present why should he fear darkness.

Yet more

The excellent and principle faith consists in Hari, grief birth sin the strongest illusion will be removed as the shaft of sriram quickly cut out seven Palm trees hills and the subterranous region.

The faith on Vishagirisa dispels the deepest darkness and cuts off the forest of the sins renders the desires, produces various feasts frequently mo[illegible] the

the current of nectar the faith of Vishagirisa ripens

the use of saying much.

a Province is illustrated as the resort of regularity of performing prosper-

s of the people, and by the central Brahmins who ive on water like the Lord of the Rivers,

Krifanu replies Ah! why doft thou greet the difdainful manner of the country

See.

In every villag a Sudra acts like master, a Brahmin explain the account to him the reciter of vede fhall engage in the petty objects remain like the water in the defert ground.

The evil acts of Maharaftras may be feen here.

Vifwàvasu faid oh friend fpeak not fo.

Let not Bràhmins perform unoffenfive facrifice let them not ufe the former kkkkk phrases they had faith on the god and terriftrial deities, prieft. and generofity remove the different fins.

lllll
Behold the richnefs of them.

What is the quality of the Kalpa tree, it delightfully fupports the beetle, which fips the honey of the flowers that follow the tree, Karna propofes to defile the reputation, of arjuna ! the black clouds has pervade then it, the Princes of the Andhra country, are exempt from offence

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jjjjj. *Venkatefwer*

The fea attended by the good alegator or crane who prays for the water in which middle exifts the fire.

Look round.

The unblemiſhed manner of the religious inhabitants between the river Kriſtna and Godavery muſt be applauded.

They expel their ſins by chanting the Nigamas the terreſtrial deities are the moraliſts and ſacrifice the victim in every vernal Seaſon happily contemplating mmmmm on Mukunda.

The official people who remain there are of the pureſt conduct.

Attending on the princes they procure abundant wealth and bountifully extend their fame to the ten regions.

Kriſhnu, beholding round exclaimed Ah! the yavanas of perpetual wickedneſs wander through the provinces.

Oh friend, obſerve the ſteeds ſwift like the wind demoliſh the temples of nnnnn Bhava, and the recliner on the bed of ſerpent they are reſolved to prevent the virture of ſacrifice the dreadful yavanas travel.

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kkkkk *Vède.

lllll. *The richeſt youths enjoy the Andhra damſels who are delightful by the hair like tapana Suta, necklace as heavenly river by the breaſts like hills by the navel like wells, as the King did the countries.*

Be ſure the Turaſhka and yavanas are of undaunted valor in general.

When war is waged the brave Turaſhka ſoldiers being mounted on horſe back with their flaſhing ſwords, fiercely march off from their Capital, all the wretched enemies, who are unprotected, bite the graſs and are defeated.

Yet more.

They drink the liquor and trip over the Countries defile the ſtrangers females, paſs jokes on the vede afterwards they forfeit their bodies in the field of battle like graſs, and boldly paſs through the gates of Heaven.

He removes his car to another ſpot ſeeing before him the boundary.

ſcription Karnata { Karnàta country was formerly an ornament to the ear, which gratifies the eyes at present.

Its beauty cools the eyes.

Every town has a garden, each garden has the fertile arcanut trees, from which flowers the honey flows.

On every honey drops beetle is ſitting, every beetle is fluttering, from every

---

mmmmm. Viſhnu.

nnnnn. Viſhnu.

found issues luxury from every luxury rises love Krisânu said, Ah! why art thou charmed with this country which is reprehensible.

Wherefore.

The infidel tyrants remain here whose bosoms are embraced by the Lingam and are impure by reproaching the Vède and religion, rubbing the ash all over their bodies.

Hearken then to other mischievious conduct.

By the Malice that the head of Purári[ppppp] was moistened by the desire nectar of Dwisarags the Sudras who wear the Lingams wet it by the water of their feet.

Oh! friend, do not speak so in this country yadusails & holy place are perceived.

Faithfully say.

Remit the mortal sin of the prostrators who follow the religious and chief sages of purified hearts, highly esteemed the hill of yà lávagon where naraya like a black cloud resides.

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ooooo. *Turusbkas this term is generally applied to the mussulmans by the inhabitants of the Deccan.*

ppppp. *Ganga.*

qqqqq. *Vishnu.*

scription Yodujail milukata — That Supreme Lord is resplendent whose abode is the border of the rock of Yadu, whose body shines with effulgence of gemmed crowns of the Indra who reclines on the lotus seeted plate, his feature is like the fresh colour, graced by the esteemed name of Náráyana who had the essence of unlimitted grace, he admirably say.

Formerly the sovereign of Yàdava[rrrrr] shone in his presence, at present he is splendid beneath[sssss] him.

He praised thus.

The King of birds had formerly brought the white clay from Swéta-dwipa, the wealthy people constantly rub it on their forehead and expel the impurity of their hearts.

Yet more.

iption of a Petba idipi — The reservoir Vishnu-padi[ttttt] is esteemed for its limpid water, the pool here will remit the sins like a poet that composes the actions of the enemy of Kamsa.

He removed his car to another spot and cherished.

---

rrrrr. *Ugrasena.*

sssss. *Means the mountain is below his seat.*

vvvvv
It is a wonder that the town of Rajita-pithapuri is conspicuous for its riches and gold, here the good will shine with great influence.

e again praises.

There was a certain Brahmin named Ananda-Tirtha, who was followed by the chief Brahmins

Krisânu replies let it be so, hearken to the many errors of the twice born of Màdhwas, who shews the irrepable conduct.

They will not constantly perform the supplication in due season, whilst the sun is mild, perform the supplication the congregation of the Mardhwas will not mind of others in the earth they are free of the fear of customery rites.

Yet more.

They forbid the prayers of Gàyater, dispense with the sacerdotal thread, clip the lock in a resigned life, possess the rank of Pilgrims, and ride on the chaturanta yàna and wander abroad, he is a priest, of them.

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tttt The author by his composition of the verses on Vishnu with plain significations is called a disciple of the foe of Kamsa.

vvvvv Literally a silver seated city, legend, of this holy place apply this name to its

Oh! exceſsive love is felt by the wise by the vice of Kali.

The ſagacious people recollect to waſh by looking at him, and ſhould make the tour of the Earth, by eating his food, on the contrary, ſome people ſays, by beholding him one will obtain Salvation, whoever eats their food will be relieved from ſins.

Behold the Princes of Kali, they are partial to their own house keeper and regard the beggars.

The house holders wander by alms to fill up their bellies and feel pain in their feet by walking they veil themſelves with ragged cloths and recline in the ruined houſes, the richeſt pilgrims mount on the excellent vehicles and wears the fineſt magnificent apparels and ſerve the food to the house holders reſide in the ſtoned edifice.

They would not practice the Vede, but chant the ſcience, thoſe ſects boldly worſhip the feet of the attendant of the Supreme Lord.

By not officiating the worſhip of fire in due ſeaſon on the holy day of ékadasi

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but it is commonly call Vudipi *in the diſtrict of* Kundapore *on the weſtern coaſt of* Kanara *country where commonly the* Tulva *language is ſpoken. by all excepting the votaries of* Kriſtna *who are the ſect of* Madhtwas *chiefly reſides there ſtate of that*

it become common fire, therefore they chiefly facrifice reprefentation of animals made of flour, becaufe they are averfe to flay beafts of any kind.

Vifwàvatu faid oh! firrah! why doft thou reproach thofe that are engaged with the faith of Kèfava the fyftem of Mârdhwàs is delightful to the heart The aged and infants merely faft on the day of Hari daily pray to Nâ àyana God day and Night, they fix their praifeworthy faith on the faints of God they put great reliance in ftudying the Science.

It is not good in the inftructor of Màrdhwàs.

The profperous conduct of their Guru relieve their Sins.

They perform ablution to the deftroyer of Dawya and recite the holy Purans they wafh in the facred water (which remits their fins) by the practice of theology they are led out of the foreft of fecularity the excellent yati fpend their time as a moment.

Why doft thou accufe them it pleafes your treacherous difpofition, but not that

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Coaft is clearly exhibted in the map of Kanara *furveyed under the direction of the late Col. C. Mackenzee.*

The famous refervoir Ananda-tirth was fupplicated a confiderable period by the divine fwami incarnated as Ananda tirtha beftowing the defires of the chief twice born.

of the obferver of virtue if a perfon who is unable to travel rides on a conveyance at the defire of his Guru, for the fubfiftance of the difciples and inhabitants of his Province what is his fault, if he fhould lavifh all the property granted by the good for the ufe of god, if he would not touch it whofe blame is it?

Yet more.

Whatever is expended for the god, but not for his own ufe, how is it called, the food of Yatis, what is the lofs to thofe that eat it?

This is made known to the yatis, of different fects in the convents.

Comprehend it.

If the twice born for particular reafons, do not previoufly perform in due feafon the fupplication what defect is there in it?

It is difagreeable to the terms of Nigamas, the living creatures are not to be blamed, for obferving it, feldom in their indifpofed courfe.

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uuuuu. Meaning the morning.

wwwww. A conveyance.

xxxxx. Attendant means Hunuman, who was a meffenger of Sriram *and Sugriva.*

Yet more.

He who follows the path of his forefathers so forth, will not be accused and it cannot be reckoned as defect by those who are acquainted with the text.

He removes his car to a distance and looked round.

View the country where the males and females in their language, dress, acts, Ornaments, look curiously.

Krisanu replies, dost not thou desire me to see quickly pass through this country.

The moon light and the darkness, chàmpéya and, kimpaka, the splended serpents, and Rajalika, lotus, and Dhcittura, the melodious cuckowa, and the race of crows, milky ocean, and, a torrent the learned and ignorant are the same to the rude people here.

Viswavasu, said, "Om" and cheerfully closed his hands and removed his car.

The Custer of fragrant, Tamala trees, the flowered Rasala groves of tilaka and sala the avenue of other resorted to by the religious sects, fit to be the

yyyyy. Srira a king of Ayodbya.

zzzzz. One of the name of Vishnu see Mr Colebrooke's Sanscrit Vocubulary, named amararosa.

a. Because it is a holy land, a legendary proverb, says, all the animate and inanimates

ſport of the Lord of the goddeſs, deſtroyer of the root of ſecular concerns, may be attend to the mountain of Séſha.

He was again pleaſed.

aiſe of baſail Tripati The chief as cities prays to be born there as a ſerpents, trees. birds elephants, antelopes, ſtones, dens, creepers and torrent.

Oh! ſee the greatneſs of this mountain.

He is the eſſence of the ſubſtance of different Nigamas, peculiarly bold in ſupporting the world, amuſes on the pinnacle of Vriſha mountain preſses his boſom with his conſort, the divine hero of ſhepherd he is cloſe to the judgment of his Saints the profound contemplates him as univerſal.

Thus he joyfully meditates him.

Kriſânu replies. Ah! thou precludeſt of other concerns, but ſteadily are engaged with the deity.

Viſwavaſu ſaid, Oh! friend thou doſt ſurely obſerve it.

The deity who reſides on the mountain of ſerpents, on whoſe boſom a wo-

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obtain ſalvation in the end of their life by reſiding there eternally.

b. Literally ſays.

Hiranyabrut deſtroyer of Heranya Kaſipa.

man conftantly lies, who beftows unlimited happinefs to the good every ones heart.

Krifnu replies, Oh! Sirrah why doft thou pray to him who is merely fond of money.

The people faithfully vow to him to fpare the wealth, if they fhould attend to the maturity of their wifhes, and having concealed the evils, if they fail, he would create a fear on them, and would receive it back with its intereft therefore he is entitled a receiver of gold.

More.

The god having called a certain perfon by the name of his father in the foreft begged from him fome water and he carries the mould while another perfon was excavating a fpacious tank, he fhewed a chaplet of flowers, on his dirty head which had been prefented to him, the obferver of the text they greet and contemplate him as the Lord of the world.

Vifwavafu faid, Oh! why doft thou trifle with Venkata chalapati, who is the fource of grace.

Liften to that.

To prefide over the creatures in the fpheres to beftow abundant fortune, the fuperior Lord fports on the fummit of the hill of Serpents, the deftroyer of Sins, ocean of favor, in order to reverfe the virtues of the mixt world he

Sportively acts as a human creature.

The Lord of the hill of anjanàdri receiving little, bestow the desire of all as he erst did grant fortune to Kufèla in the incarnation of Kristna.

His beloved is the goddefs of riches, his refidence is the fun his brother-inlaw is the lord of the lotus, his father-inlaw is the fource of gems while he receives wealth, the fupreme being favors greatly thofe who pray to him.

The Ambrofial drops of the fea of virtues of Srinivasa who is the fupreme Lord of the endlefs who is chief of profperity who is Suftainer of the univerfe expels various fins, is impofsible to be defcribed by Dhifhana[c] &c.

He is the fupporter of deepnefs, fource of principalities, the fountain of the canal of beauty, a dawn to the lotus of profperity, and of unbounded compafsion. an amufing manfion to the Rhetoric and generofity, who can enumerate the Qualities of Venkutésa?

Yet more.

In the Vède, his virtues are perfectly difplayed, his omniprefence is in conceivable his meeknefs is difplayed as golden flowers.

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c. *Bribafpate*

See

He is alone experienced to destroy the enemies of the world, he lives in the orb of the sun, he is the friend of Pàndavàs, his eyes are like the opened Pundarika, he is like an ornament to the mountain of Sèshasaila.

See that.

He is the chief gem of the hill of the excellent serpent, whose generosity cannot be executed by any other.

His enexpressable story will be recounted by the dumb, the deaf will hear it the lame will attentively describe it the blind will perceive and praise it the lame will quickly ascend up the precipices of the hill the childless woman becoming pregnant, will get up.

He looked round the Hill, and praised.

It is not of considerable height, having prosperous caves marked by the deepest furrows, overspread by the thriving vamsi trees the rocks are laid, bulky bodied the apes knowing it for certain to be the lord of Janaka in multitudes

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Double meaning! Rama, is tall attended by the lucky Guha (see Ramayana) levid with sita of the solatraces with his brother of stately, feature therefore the Monkies followed.

proceed to its asylum.

He removed his car to a southerly direction and joyfully said.

ription of forest Oh friend! see this wilderness it is a very delicate and dense forest in front, in every wood is a high hill, on each mountain is a splendid cavern in every den is a sportful lion, every lion makes a noise to create fear in the elephants

Krishānu replies oh sirrah why dost thou discribe the places of furious Tygers, which will eat the bodies of those who approach in their sight.

In some place are masses of stone, in others are Ajigarās[d] in others are robbers trees, some thorny bushes some wicked Tygers some Vèna are burning.

Viswàvasu said, oh friend thou shouldst consider its virtue, but do not. on the cantrary pass strickture on it

They accidentally collect, the fruits which are fit to be eaten by the Kings and unintentionally obtain flowers that were loved by the princesses pompously reside in lofty edifices which are never visited by the sun the fortune of these that live in exile is inexpressible.

The sylvan inhabitants wear the pearls that are dropt from the globular forehead of the elepants which is broken by the paws of the lion. the sabaras about

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d. A kind of wild serpants.

the dens of the foreſt kingly wanders with their females.

He removes his care to the ſouth looked before him and ſaid.

The curious probys of the ſhining light of the lion faced god repreſent ed the hili like cryſtal

He Faithfully cloſed his hand

I ſalute the excellent eagle enſigned God, who has intercourse with Lakſhmi who impedes the torments of hell who is the lion and human faced deity.

More.

To the embelm of conch and circle and feet which was adored by a congregation of dieties who is superior to deſtroy his enemies, be prosperous to Nrisimha.

Be ſucceſsfull to the ſupporter, who give the happineſs to the appreſsor of arrogancy of Jambha[e] who was reſpected by ſambha, who is produced as a progeny a pillar.

Krisànu replies oh doſt thou pronounce the praise of the passionate human andiion formed deity.

He who has dreaded the universe, to gratify Plahlàda, who formerly assumed the form of a lion, how doſt thou applaud him?

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e. *Indra.*

Viſwávaſu ſaid oh friend! thou doſt not expreſs ſo.

Sowri, aſsumed a form and animated a Pillar to releaſe the grief of three worlds which was alarmed by the chief offender Hiranya.

He again with pleaſure ſaid

The eternal God incarnated emanated by the pillar.

He illuſtrated his wonderful merits which is mentioned in the Vede.

A man who conceived the body to be tranſitory faith fully aſsumed the hill of-ghatikachal looking at the feet of the chief human and lion formed deity, the mortals are never at all doomed to hell.

He removed his car to another ſpot and joyfully ſaid

The foreſt is denominated as Vikſhrrana, this reſervoir Harttapanaſani or removes the uneaſineſs of the heart, on its bank is a celebrated deity Vira-ràghava who flames as fire and glares deſtroys as a ſword, occupies this kuſa-ſtale, was worſhipped by ſalihotra.

Thou ſhouldſt comprehend him.

A Curioſity.

He is repreſented ſignificantly by the beautiful beetle whoſe face was wor-ſhipped by the moon as his feet is.

ſ. Indra

Kesavan replies oh friend why doft thou intend to praise Viraràghahava whose wickednefs is apparent he receives contributions from ftranger like the deity of ferpent's Hill.[g]

Viftàvafi faid may'ft thou be blefsed, and fatisfied with what I have already mentioned to thee oh ignorant,! one who is not pleafed with the deity Viraragàhava By his glance he created the world; his bofom is marked by the red feet of a female;[h] he is omniprefent being faluted by the Lord of Dàkfhàyani and he is prefident to the foreft of Vifnka

He is the beftower of wealth eloquence patient defire longevity, health, riches fame and beatitude to thofe who folicit

He approached the foreft of Vikfha with Suvarna valli attended by fefha, the fandal bodied Hari beftowed his abode to his follower.[i]

He removes his car to another fpot and faw before him what he recollected The city Bhutapuri, I faw it before, it is the defpeller of offences, here the

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g. This alludes to the word dwirah which contains two rakar or the letter R is fynonimous with double rakars

h. Lakfhmi.

i Sweetnefs as plumb.

... fandal tree being in the wood of Vikfha is tall it has fine coloured creeper

prosperous Ramanujamuni who is the sea of virtues was born the butter-like wisdom which is produced by churning the ocean of philosophic nectar shines on the learned.

More.

iption { tapari { Be Success to Ramanujayate in the earth and heaven; his excellent appellation is dreadful to the foe of desire, so forth, his sense is equelled to Brishapsate his miracles surpassed all expression, he is prosperous, his face is like the orb of the moon, his pure light degrades the sun,

More.

Be success to Ramanujayati's word which charms the others; revives the Vede delights the good; and removes the grievance.

Other Lakshanamun compositions from mimassa, which as delightful to the good as the sha'ts of the j eldest Lakshmana be successful.

A certain chief author constantly prostrates to him.

I make obeisance to Râmânuja guru who becomes disguised as a man who is

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produces the flowers resort by the snakes and gives fragrant ador to those who follow it.

j. *Rama.*

an incarnation of sésha remover of the sins, source of the extensive wisdom in the Earth and heaven; who was born to support the imprudent like us.

Hearken to another.

There are two persons born who to impede the hell loved the yamuna tirtha[k] the former composed Gita the latter composed its commentary.

Krisanu replies It is fact even the prudent who follows the sect are the celebrated for reviling the others.

Wherefore.

He who is pure and desirous of seeing Ramanuja, never eat in the line of other sects who are endowed by excellent virtues, abstain the food seen by them let it be so, he will not take his repast frequently with people of his sect

Yet more.

The Vede, is an instrument to lead to wisdom in the world for the people who are born in the race of the twice born; it is not expedient. to practice the Bhásha Praband' ha as a person, who can go tó the herdsmen's house for the Milk living on the bank of the milky ocean which was filled by the God Vishnu.

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k. The first is kristna on the bank of yamuna or Jamuna and the other Ramanuja in followed yamuna chari.

More.

The actions of them is disagreeable to the religious people.

See

Leaving the five yagnyàs[l] shackling the people by the phrases of Dravida, and reproaching the yagnas interrupting the posstration of, Hari, forsaking the Sid'has, and being bowed by the yatis, disputing with the good spending their times in mischievous behaviour.

More.

Stopping to ring the bell at the feet of Hari, which is blameless every where, eminent cancelling the worship of the goddess ordained by the Sruti,[m] drinks the water that has washed the feet by the concurrence of the assembly, and bathes the deity késava.

Yet more.

They leave all the rites which were observed by the good, and have performed

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l. Petty oblations of fire.

m. Tents.

the other five Sacrifices during the eclipses and every change of the moon, and only mind their meals and copulation.

They please the learned with the stories, shew their submission, the deceitful people gain the world.

More.

The learned have no concern in the manner with just the unlearned are revered these are called nominal acharis, they joke the Vède the perfect and evil Kali which strike off the manners of the sect it is supported by the perfect vice of the evil, Kali I salute them.

What is the use of saying much

He will often incur the sins by not doing even once, moreover and forbiding sacrifice which is directed by the Vède, the ignorant will perform the irregular rites, oh! the hard, hard promotion of Kali.

They will not bathe in the gangas, considering it as a spring of Natapati's lock they do not perform the ablution in the ocean as it is salt, and they will not

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n. Literally dancing master or siva.

o. Pancha gavi.

drink the five mixture, deeming as the juice of dung and urine who can reck-
on their sins.

Viswàvasu said, oh sirrah! why dost thou revile the guiltless people who are steady in Ramanuja sect, what are the manners to the insensible people ?

Thus

The poison has tinged with black the excellent throat of Siva the cruel tyrant alledge impureness on the omniscient.

See their purified conduct they cast away the polluted things quit all evil association, at the forfeit of their life, they would not drink the water in a strangers house. they are engaged in divine services but never perform any rite for fruit the mode of Sri Vaishnavas should be remembered by all the world.

More

They put a long mark of white clay in the middle of their forehead wear a string of Padmaksha in their neck, and display the token of sank and Radhanga[p] always on the corner of their shoulder, they discribe verbally the action of Sowrie[q] which remits the offences, their heart are filled with the faith of Hari and their sight confers salvation.

. A *Circle.*

q. *Vishnu*

Thy insult is jestable.

Thou mayest inquire of the wise people whether the Vaishnavas are sinful or virtuous, by not eating the food seen by the strangers.

It is similar case with the Maharastra who never eat while touched the food by the strangers whilst seen the food by other, there is none that revile him if his meal is pure, but a twice born that eats with every one is not honor It is reverence to a moderate meals.

Thou revilest the reciter of the holy books which were composed by the ex cellent Sathaari munis, but it is not approved by the expounder of the sense of Vede.

Hearken to it

The compassionate Vabkla-vibhushana having considered that the philosophy is difficult here compesed Dravida prabandha the recitor of it one equivalent to the chanter of sruti, and Purana.

The competent phrases of dravida is acceptable by the wise the incompetent terms of sancrit will be abstained a person that constantly meditate Hari in his heart is praiseworthy, though he is ugly shaped, a beautiful man whose mind is attached to the breasts of females, is not to be respected.

Actually.

Agastya had grammatically constructed the dravida phrases which the good repeatedly appoved, what is lower than sanscrit?

Lo behold! the excellent ascetic who drank the ocean is a grammarian the Principal patient fat'ha madhan and so forth have composed the treatises the pure and celebrated Purna gurus are publishers of them, such excellency of the Dravida phrases is inexpressible.

Hear my other reply to thy reviling remarks.

Some being idle cannot suffer the labour of religious rites, but their steady faith on Hari removes the pain of secularity, abstinence can be suffered by man, a strong medicine will only be sufficient to recover the fever.

More.

They spent their days as moments by composing the commentaries of Rahasya[r] by the narration of Raghu, and by teaching the works of Vakuladhara-achari which is equal to Vède, the Bhasha by serving the feet of Hari by bowing to the good.

He meditates a moment and praises

I Salute the eloquence of Râmânuja who is endowed with all virtues which displays the concurrence of the different srutis which disputes with each other.

---

r. *Three kind of Rahasya,*

Mètaphyfics is free from material difquifition but it acknowledges matter as a Principal, the terms of experimental philofophy is grofsly connected with fpeech, each is feparately, followed, the fect of Pàmà...ja is connected with all frutis.

Krifànu replies it is fact the behaviour of the wandering achàries of this fect never can be reconciled to the prudent.

Thus

They cauterize the people who kill the twice born in the roads and rob their different properties the evil difpofed theives that refide about the hills and forefts, the others and infract the facred prayers and are lineally maintained by their riches.

Yet more.

The Gallants, thieves, hill people, booter of the country, executioners by royal precepts, made them as their loving difciples, forcibly forbid their laws, and text, and would not dine with the religious and philofophic people, and never precioufly proftrate even once, the incumbined and imprudents achàries fhou'd joke

The good and learned people of merit cannot relinquifh their fondnefs.

They are kept far from cleannefs highly fond of wealth have not ftudied the Vede, by great fondnefs is made impure in their hearts, fome are purified ex-

cellent by ſubduing their organs, becoming as diſciple to them by the power of kali.

He that cannot be happy how can he afford the beatitude to the others, leaving all conſideration, they never count the expenditure, the ignorant by the deluſion of their being prieſt, wealth, who preſerve numerous books and numbers of images bounding with ſeveral furnitures and follow them.

More.

Ah! Having a multitude of people of the cleareſt idea, in the world, perceiving the birth of the race of prieſt, who forbid the proſperity and who are unverſed in the Véde and ſcience and reſpect the ſpiritual guide.

Hearken to another curioſity of kali.

It underſtood in the Earth their anceſtors, properly examined the diſciples and were gratified with their ſervices for a conſiderable time, and inſtruct them, they preſent the deſired things to the unſubmiſsive people a length of time forcibly, and by degrees make them to be their diſciples.

Viſwàvaſu ſaid, oh ſimpleton do not reproach the Magnanimous people.

For the maintenence of those that are immerſed in the ocean of ſecularty, the maganimous people who were born of a noble race being gratified by the riches conferred on them by their feet, do they not purify the ignorants by applying the marks on their five limbs?

Yet more.

The priefts of decent races, who were made glorious by the ſervice of Viſhnu are like a veſsel in the ocean of ſecular concerns if they do not ſ[...] them, or do not obtain the ſervice of Achuta, and are unexperienced in the excellent holy prayers, every perſon of uncaturſed[t] bodies will fall down in this age.

If this magnanimous Guru be ſinful in purifying thoſe that are covered with crimes, they are equal to the ganges[v].

It ſhould be comprehended.

The wicked of high birth or the good of mean birth are not deſerving to be reverenced among courtiers.

The original ſalagrama of inauſpecious ſigns is acceptable and a carved one though it ſhould ſhine with the chakras is not receivable.

He cleſsed his hands with humanity.

I ſalute the excellent, Vaiſtnavas, who are gratified with the pureſt wealth

---

ſ. *Pancha ſanſkara.*

t. *Meant to apply the Marks with hot iron.*

v. *The enthuſiaſts ſay the ganges will purify the people from their ſins, on the contrary of it do not ſo it defect in the holyneſs of the river.*

that are beſtowed on them by their diſciple, the virtuous nobles who were preferred to the Aſylum of mukunda, who in their pureſt birth conſtantly act.

He removed his car and ſaw before him.

This Kairavani is a pool which is a Viſilvakarani medicine to cure wounds of the ſin of arrows, on its bank pàrdhàſarad'hi[u] was reputed like Hari, there is no difference to be perceived between the leaves of the tulaſi and emeralds on the crown of Indra that touches and kiſſes the lotus feeted god.

The good who reſide there are tired by reciting the theology and perform the purified actions till their deceaſe, ſhining with mild richneſs.

Kriſànu replies it is a great defect, in the vicinity of the city the baſe people who are like the Húnàs are crowded.

---

u. Pardhaſardhi literally the charioteer of pardha whoſe name is Kriſtna it is one of the appellations of ten of Arjun, he is the ſecond brother of yudhiſter ſee mahabharat this deity is well known to all in Chinnapatam.

At terapalkdeni which is between St Thomas and the black town.

There is nothing meaner than the Hùnàs in this world, who disregard the Bràhmins and count them as a bit of grass, their villany is inexpressible at the end of the tongue. [w]

Again pensively said to providence.

Riches are bestowed on the impure Húnas & adversity on the good, regality on the imprudent kings, beggary on the meritorious people, beauty on the females of the lowest classes uglinefs on the nobles; ah ! creator thou hast made such difficulty what fruit hast thou gained by it.

Viswàvasu said, thou shouldest experience its virtue.

They would not unjustly extort the property of the others and never speak false, and invents the curious, articles and inflict punishment on the convicts by law, observe this virtue of the mischievous Hùnàs.

He removed his car to five yojans west and looked before him and joyously said The celebrated kànchi [x] is a waist band to the hill of karis khari youths seeing

w. The hunas were barbarians probably the Huns of Europe, bands, of which bent their course Eastwards and devasted the plains of India at remote period.

x. Kanchie or Kanjevaram is spacious city to miles to madras it is inserted in the map of labagere

the faces of the woman infults the mirror, moon and lotus.

It is aplace for the defpute of different deity decorated by the people, it creates the divinety may the profperous kànchi be charming to the heart.

On the fouth of this city, the river

Vègavati is ftreaming, which is as a fpring of regard, divine fpirit limpid

The inundation of the river may preferve us, it wafhes away the horfe facrifice of the creator by its rapid current and difplaying its white froth, while the flowers agitate on the ftalks of the trees on its bank fall as the fweeteft honey dropping.

Oh friend gaze hither.

The elephant hill identifies the refidenc of the god Varadaràja, who is eternally pure, diftinguifhed for aufpicious generofity, it has a refplendant centrea by the good.

It is pleafant to the god of love, its fine form fhines, it promotes ~~connection~~ the profper ons girdle delights the mind.

Double meaning holding an excellent whetifh tufk and the beetle fit on its lafl conftantly illumines the city.

He faithfully closed his hands.

I contemplate the permanent effulgence of Varada Râja, whose lips smell by the Vapa[y] who relieves the grief of secular concern, with his cooling merciful eyes who is a supporter of the guardians of regions, pure, shower of the celestial cow[z] and the tree, resident on the hill of elephantia

Calling out Krisanu.

Oh Praise constantly Varada whose eyes are like the lotus of the sarat season, divine oppresser of the pride of enemies, prayed by Hara[aa] holder of dambholi[bb] and devourer of the sacrificial food[cc].

Recollecting him he erected his hair.

I pray the vapa of the creators sacrifice, whose lips kissed the face of lakshmi in order to quite the disturbance of the world,' and assume the inmortality.

Again faithfully said.

---

y. *The bladder of a sacrificial goat.*

z. *By surpassing the virtues of the celestial cow.*

aa. *Séva.*

bb. *Thunderbolt.*

cc. *Deities.*

The river Vaga and god Varada are ſteady to ſupport Bhuvana, the latter fulfils the ſacrifice of the creator, the river is connected with the ſea, the laſtroſe to ſupport, and the firſt to corrupt the ſacrifice of Dhatu, may ſucceſs be forever

Kriſánu replies oh friend it is impoſsible to ſay that he may attain ſucceſs, when he does not know it, again, it is contradictory to relate that he is a fulfiller of the ſacrifice whilſt he impedes it.

On the birth of the unſucceſsful deity, how doſt thou call him ſucceſs? when he is a deſtroyer of the ſacrifice, how can he become a fulfiller of it? dd

Viswavaſu ſaid oh friend thy double meaning diſplays contradiction of all the defects ee

It is expedient and right.

Varada delighter of Padma, illuſtrator of the pious paths, promoter of the

Diſcrip ananta

dd. *He produces the victim of the creator or Brahma a friend of the devourer of ſacrificial food.*

ee. *It means his expreſsion denotes praiſes.*

ff

chakra, being splendid himself he cannot be effected by blasphemy.

Looking round he closed his hands.

10 I serve the reservoir of Anant. sara and Karigiri, who is comparable to Punya kotis, I meditate Uttaravede pool, worship the reverend lord of the deities, pray to the prosperous resident of the lotus, in the Kalyanakoti, and applaud yadava Rag'hava, and bow to the others deities, who inhabit the Mukunda.

He removed the car westward to a little distance and was delighted.

Here.

Satukrit, who is the eagle ensigned deity, became bridge to support the molestation of the Sacrifice and the wretched Marutts, the grieved creator impedes the stream of Saraswati, who eagerly endeavors to prevent the sacrifice of Brahma.

The god singly created a bridge at once and stopped the rapid current of sara-gg swati and relieved the lamentation of her lord.

---

ff. The sun, maker of the bloom of the lotus causer of the holy rites, prosperer of the terrestrial globe blesser will not make the night during his revolutoin.

gg. Riverwater.

More.

A certain form of Vega wore the lights of the foot of a friend of Isana. to the north was crowded with a splendid pearls, and gems for the point of pitcher hh born sage and slept on the bed of serpent, having the eyes that refuses the fragrant lotus.

He recollected, On the bank of the impeder of the sacrifice of Prajapate Ranga who reclined on the bed of the serpent close to the reservoir, which has the golden lotus acquired on eminent knowledge. the lord of prosperous Kanakavalli the black clouded body, may confer happiness.

He again contemplated with Pleasure.

The yod'hsokta deity who is black as the gem of satamakha ii ; reclined on the bed of serpent, his face resembles the moon; his eyes are like the lotus he has a

id- mi {

hh. Agastya see Mr. colebrokes Amara cosa a number of names applies to this ascetic

ii. Indra a performer one of hundred sacrifices

jj. Laksami.

long n ſ- his foot encourages to his wife; ſupreme lord I awfully contemplate him in my heart whoſe lips are as the Bhimba fruit,he is ſtyled yad'hokta

Yet more

Who impeded Vègavati as a bridge on ancient deity; deſtroyer of the ſins of thoſe, who bow to him, and married the virgin of the milky ocean. jj

Kriſanu replies oh

Although thou art a ſteady poet why doſt thou praiſe this god.

He overthrew the conſtruction of the grammar and proſody, prevented the power of eloquency how the poets like to applaud it? kk

Viſwàvaſu ſaid.

Thy double meaning charges only the viciouſneſs on this deity but, his followers paſs the flood of eloquency in high terms.

---

jj. Viſhnu threw down the ſerpent abuſes the Moon by his face, apprehender of the current of ſaraſwati or V*egavati how are the authors able to praiſe it*

kk. S*éſha or compoſer of* V*ede.*

Saraswati for the praise of thepeople who steal the beauty of the lips of Rati[II] shook her head, then the beetles which arose from the kalpa flowers wore on her crown made a femilar voice, to the tune of her lute for that she greeted them.

He looked towards the north closed his hands.

The pool punyasarasi is origin of the source of happiness, to those who perform ablution in it, it has the beds of golden lotus suited to the water like the dropping honey, it is respected by the creator, it roses on the mountain of sanhàdri, it has an uncommon character, it remits the sins, it extinguishes the distress of the people on the earth, excellent yogis purified from all the offences.

Thus looking towards the south he closed his hand.

I salute Astab'huja who resides in the divine Temple and feels the breeze that wast odour of the train of lotus, who is respected by the good, who delights the universe, who resumes the distress of the people who is affectionate to the yogis (who labourly perform the devotion.

II. *The consort of Kama or the god of Love.*

He removed his car to a little distance westward and was pleased.

Dipaprakâsika, who is beloved by the deities, adviser to those, who present themselves to his asylum, expelled the ignorancy and shone here.

Krisânu replies, the god of light has a noble appearance but he is not worthy to that effect, as he is hostile to the night wanderers. mm

Viswâvasu said oh, thou of barbarous sense do not think so.

He is known by the ten incarnations, the sound of his bow string displays his valour, the name of the flaming light, removes the fear of the foes.

He joyously said.

c of ...ntades Venkatachâri is born here, who is chief of the poets, who obtain the philosophic character by the direction of Rangêsa, who is mild, the good call him as a lion of the elephants of poets, who is great of the prayers, and exertion, Pointing the people.

He admirably.

The light having oil and three wicks is dispelling the darkness, and enlightening the furniture of the house.

mm. Vishnu is a destroyer of the giants.

The recitors of different Vedes, have no knowledge of the ſciences, whoever has both is not experienced in poetry, in the earth if he know all no humanity purity, faith, and patience, he is verſed in all

What is the uſe of ſaying much,

He pray the horſe faced deity, ſurpreſses the darkneſs of the pride of the wicked, leaving him, who can wiſh another ſpiritual guide.

Kriſânu replies, oh friend ! do not ſay ſo, It is better to follow another ſect leaving it.

How is that.

Salvation may be obtained without practicing it, either in an eaſy or difficult way, abſtaining from the religious duty which is expenſive or laborous, who will follow the way of Védantâchâri, which diſplays the fruit.

Viſwâvaſu ſaid, thou didſt ſay so ingenerouſly.

The ignorant obſerve indifferently, the way of atheiſts, leaving the rules of Védânta which relates plainly what is ſuitable to the good

---

nn. *Seſha.*

oo. *Gautama.*

pp. *Ganeſa.*

Vedantinamans praise the physician, that will advise them to eat desirable things and connect with the females, but not those, who prescribe abstinence

More

I the compassionate priest of Amnàya is not born who is a caneo to ford the secular ity the world turn gnorant faith, misunderstanding actions, are unversed in science, and perform irregular religion

He again contemplated

He is a priest of the Principal Vède, the sea of accomplished science, thou shouldst not put him on a level with modern good.

But Reckon Vèdàntadesika equal to those who hear by his eye,[nn] who look by his feet,[oo] the world, and the elephant,[pp] the horse faced deities.[qq]

Meditating.

The bell[rr] of Hari who is like Venkatanadh illustrates prosperity to the Srutis, by releasing men from the evil spirits of ignorance, by its sonorous sound.

He again admirably said

The denomination of Vedantachàri is capable of establishing the philosophy, the prudent people call him mind.[ss]

---

qq. *Hayagrwa.*

rr. *The sound of the bell leberates those, who fear it from evil spirit.*

ss *Srebdanenr of organs.*

Kousanu replies, how can eloquent speeches, which are like champaka flowers, that kiss the lock of the consort of the creator of the lion like face, break the heart of the hard ascending rocks of irregularity.

Discripti Kowmuf narabai

Viswavasu said, listen oh friend! to the soft flowery expression of the excellent priest Vedanta it gives pleasure to the good, it direly breaks the heart of the stone like foes the feet of Hari, which delightfully feels Nanda, &c. chiefs it thrashes the giant Sakatasur,[tt] who issued in a form of sakata.

He again praised with closed hands,

A rising germin of wisdom to remove the pride of the malignant, the highest to render the knowledge, to promote the Vède, and to please the good, to support the sect of Lakshmana, who is a celestial tree, to cut down the forest of sins, may success be attained by the philosophie priest who bestows the desires of the beggers.

He cast his eyes round and closed his hands.

---

tt. Sakatasur was a wicked giant living in the last age dwapar, Kristna while being incarnated by Nanda distroyed him in his infancy see the 10th Book Bhagavat concerning this History.

Kowmaſikanıraharı having found on the banks of the deepest and prosperous Végavati, which remits the ſins like the celeſtial tree let him ſwallow the mereſt deſire of my foe.

He caſt his eyes on the other ſpot, and cloſed his hand.

I ſalute him who maintains the fearful people regardſul, who reſides in Vaikunt'ha, it is wonder that he who is called the ſupreme being by amnaya exhibits by an appellation

It is expedient, Viſhnu is called in the text a ſpiritual god.

Viſhnu, who is unſeparated from Lakſhmi, how is he styled seperated from the goddess it is possible to mention the lord of Rama is above the other deities,

More.

When the principle of the eternal phraſes extolled highly ſărni viyaſa, Paraſara so forth competently composed the works the deities whose feet springs the water (vv) whose head takes it on (uu) who drinks it (ww).

Again his beauty.

---

vv. *Viſhnu.*

uu. *Seva.*

ww. *Brahma.*

The irregular people ignorantly never follow the lotus-feeted-Viſhnu, their ſect is turn void.

He looked at another ſpot.

The higheſt ſpire of the pagoda of Trivikrama which is moiſtened by the falling honey of the flowers of the trees that are cloſe by.

He admirably prayed.

May Trivikrama, who is a conductor to the terace of the eternal abode, whoſe foot, increased enormouly at will who ſupported a proſperous white umbrella of the fame of Bali; who granted him the three worlds as a black cane; preſerve his followers.

Kriſanu, replies oh ſirrah! why doſt thou praiſe the illuſive and coward ly Trivikrama?

See.

He being rich, received a ſad donation and granted the deſire to the destroyer of the xx race.

---

xx. Bei g ſelf prosperous receiving the earth from a giant know the bestroyer of the bill or indra as a friend.

Should not praise the free poets.

Wherefore.

A constant lord of the females, became a lad and deceived the donor, gives melancholy to the author he is a Terrestrial deity and became an earthly giant.

Viswâvasu[yy] patiently said inventive temper immagines so hearken the lotus eyed deity why he assumed the form which is not fit to his dignity to protect his saints.

Though he is permanently highest always attended by Rama, he is the giver of the highest region, he assumed the form of Vamana to perserve the wealthy Indra, and begged from Bali three feet of space.

He again faithfully praised.

May he who occupies three feet preserve us, who is father of the ganges; who had a third foot; who removes the plague of the city of deities, who is desirous to give an ornament to the crown of seiva, who is father-inlaw, to the sea.

---

yy. being with the unparted goddess of riches he became a brahma chari and destroyed the granters, injurd sukra through he is a Brahmin he received the gifts of the earth.

Thus he pafsed to a little diftance.

Kàmàkfhi is an ornament of kánchi who is celeftial tree in beftowing defire, who preferves the armies of the deities, who fhone as the fortune of Siva.

Pointing to the goddefs of Kàmákfhi he joyfully faid.

Whoever fees the richnefs of thy teeth refufes kundan zz whoever looks at thy face (the good) never defire to fee the moon, whoever fees thy countenance even a lad regards not the azure lilly, hearing thy melodious, fpeech they never defire to tafte the fweetnefs of the honey.

Krifânu replies, though Kàmakfhi has beauty which charms all, yet I prefume it is in vain.

Therefore.

It prevail her lord had three eyes and ugly-formed, the deftroyer of kànna, fhe is the daughter of the mountain, her fon hàs a bulky belly, and is elephant headed, what is the ufe of her beauty?

The pair Ambika and Triyambaka, have inadequate forms.

See.

She is a conftant profperity

---

zz. *Jafmine buds*

He is in the abode of the grave, ſhe is a daughter of Himavant, he begs alms aaa in the regions, ſhe is marked by Kunkuma, he rubs the heaps of aſhes, He frightens by his lock, ſhe wears magnificent apparel, he dreſses in an elephant's hide, and He is naked, ſhe gayed the golden dreſses, he took tour of the earth, ſhe tokened the red, he tinged his throat by the venom.

Viſwàvaſu ſaid oh friend thou doſt not ſay so.

By the common reſidence and apparel, ſanctity will not relinquiſh.

Though Siva, wears a Skin, lies in the burial grave, is adorned by ſnakes, though the lotus is entagled by weeds an it is beautiful it rolls in the dirty mire and the beetle ſitting, a beautiful perſon loves a handſome female, heatt of a ſagacious man is charmed with a polite verſe.

Hear the entire beauty.

Siva by looking at kama has ſubdued him, on the country Kamakſhi by perceiving Siva conquered him

The daughter of the king of the mountain had abundant progeny.

---

aaa A *Kind of powder prepares with turmatic and boarax it anſwer nearly to the Sendbure.*

Wherefore.

The elephant faced deity, [bbb] was her eldest son, the six faced one is her second progeny [ccc] who is higher than his five faced Patron.

He removed to another spot and was pleased.

The moon crowned god, [ddd] the inhabitant of Kailas found on the root of the mango tree, the fire become his eye shined eleppant his son, and mountain daughter his consort, and the King serpents as ornaments.

Krisānu replies, oh friend why dost thou describe the action of Rudra, it is displayed to the universe.

With the desire of obtaining, cooling to the eye, he perceived to the mankind, He appeared axen and stem, placed the fire in his eye.

---

bbb. *Ganesa.*

ccc. *Skanda.*

ddd. *Siva.*

Viſwâvaſu ſaid liſten to the ſecret, I reveal to thee.

To remove the riſk of the exceſsive coolneſs of ganga and the moon, who was produced from the ocean, Hara holds the third fire as his ſight.

Kriſanu replies, ah! but how does Siva being ^eee^ with the moonlight, and celeſtial ſtream, cools his head, and delights with the ablution.

Here.

Samb'hus head is conſtantly moiſtened with the ablution of the ſurſs of Ganga the nectar of the moon will pleaſe him

I here plead another

By ſwallowing the venom, by holding the fire he wore the ſnakes, the holy bodied though he perpetually holds Tridaſapaga yet Hara is pleaſed with ablution.

Kriſânu replies there is another obſervance

The moon leaving the ſky is conſtantly retained in a deminutive form in the ſtream of Ganga.

Viswavaſu ſaid hearoh friend the cauſe of it.

---

eee The diſtroyer of three cities.

The cooling moon on the head of Siva ſhews as a progeny of the ocean remaining like a little Particle in the womb of Ganga who is the firſtconsort of ſiva.

Kriſanu replies, he is covetious none can obtain the fruit of their deſire.

He poſseſses the fineſt white apparel though he ſeems to have no mantle remain on the golden mountain, holds Iron in his hand having rice he wanders about begging

You ſaid he is a miſer, ſankara being aſsociated with ganga maintained living creatures and he expelled his avarice.

See.

She deſcended from the atmoſphere and found the vaſu as her ſon, conſtantly approached to the ſea, ſhe did not diſlike ſiva. *

Though ſhe is ſeverally mouthed enveloped with the fragrant ſmell of lotus, impedes the ſacrifice of anhu ſhe is called a hinderer of a victim by the vice of her conſtant company. *

---

* *Though ſhe ſprung from the foot of Viſnu, having obtained the gold, united with the ſource of precious ſtones, ſhe was exempt from the fondneſs of ſhells.*

* *Though ſhe completely performed the ſacrifice of Sarnatomaka and the famous pandarika ſupported the janhumagha yet ſhe is denominated a deſtroyer of the ſacrifice by ſal aſsociation.*

Again confulted.

Though Ifa had a golden mountain in his hand, had a friend kubera, living on the filver mountain, get he is begging, how can riches be attained while evil calamity hangs over his head.

You fhould not praife Krittivâfa, who commit, repugnants actions

He wore the moon on his head, fire on his fore head, he wore the gems of the King ferpent,[fff] It is wonderful that he is yet called And'hakâra.

There fore.

He holds Tàrakàri on his hand, and wears the lord of ftars[ggg] in his head this is impartial though apparently partial.

Vifwâvafu faid, thy logomachies perverts the fentences but the peerlefs gemerofiny of ahadeot is efctolled by the univerfe.

He beftowed longevity on the fon of an afcetic and conferred the nectar of the[hhh] devine god, to Bhagiratha, he gave the defire on the finful Pankte vadana Bana, his liberality is delightful to the world.

Krifànu, replies, it is improper to fay that the generofity of mahádêva is un-apleafant to the univerfe.

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fff. Fanindra.

ggg. Skanda or diftroyer of Sarakafur.

hhh. Moon.

The moon crowned god,[iii] granting the boon of the deities and giants, expels desturbance from the city, and the world, his generosity charms the heart.

Viswâvasu said, oh imprudent thou dost tranform the virtues in to defects, is this posible?

If the three Eyed god[jjj] does not frequently confer the desires of the giants, he often destroys the three worlds, the regard of Sarni will not raise the universe Hari will not incarnate among the mortals, never produce the histories of satu soforth, he will not make the people to ford the ocean of secularity.

More.

The god is moistened by the dropping honey of the mango flowers which is agitated by the wind of the waves of Kampa pool the lord of Ambicka who is a nectar of the ocean may gave us unmeasurable wealth.

Seeing the city he praised.

Even the lowest person who resides at Kanchi, obtains respectablity, there fore even a stone is denomnated Geriswer in that city.

Krisânu replies, why dost thou praise, the deities who occupy the city and who mutually dispute.

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iii. ***Markandéya.***

jjj. ***Siva.***

See.

Both the gods here brighten in the eastern and western direction, it is won-
kkk lll
der one put down the king of birds, the other keeps the belly god, one is e-
ternal shape the other is bestower of the eight sorts of riches, one removes
mmm
the grief of the elephant, the other distroyed the elephantised giant.
It is curious the actions of the deities, who remain in the east and west, con-
tradictory, oue threw down the royal bird, another wore the moon on his
head, one holds the ganges on his feet, the other took it on his head.
The asociation of the kânchi, where the disputed deities remains the elephant
nnn
rock, has indefferent openion, the three footed hari, who is resplendant on the
board of the hill of Hasti, who frightens and encourages the elephant.

There is another blame.

Those that desire to quit secularity, and indisposition reign at kanchi, on the end of their lives they will obtain the pleasure, and the form of godechar, Viswavasu said, oh friend say not so.

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kkk. *Trivekrmaavatâ*.

lll. *Garuda.*

mmm. *Venayaka.*

nnn. *Gajasur.*

This city is ſtyled, a ſingle god retain her.

Hearken it.

May ſiva and Viſhnu praiſeworthy deities on each ſide of kānchi confer ſucceſs The other is a praiſe of this city, ſo he altered his views on the otherſide and was pleaſed.

May proſperity be fruitful at preſent

I view pandavaduta, who was praiſed by the celeſtial nymphs in their ſongs, who was ſetting as a lotus, who was prayed by the anchorites, who was eſteemed in the compoſitions of Viyaſa.

The Lord of different deities, having his proſperity diminiſhed became a meſſenger in the earth, the ſupreme being of the sun remained as an attendant Viſwavaſu ſaid oh reviler ; here you criticiſe your behaviour.

Hear.

The deepneſs for poetry, promotion for generoſity, fortitude for the maſter-ſhip, knowledge for prieſthood, purity for gaining the regard, praiſe for increaſing is preſcribed,

He removed his car to another ſpot; may ſucceſs be to the deity vijayaRaghava on the boarder of grud'hra pool, whoſe eye reſembles the petals of lotus

Yet more.

The aſtoniſhing parija'a[ooo] tree of Vijayaràghava, which is on the bank of grudhra pool, the cluſter of the flowers of deities is to be ſeen below which is on its branches.

He faithfully points the pool, oh hearken to it who wiſhes to have beatilude and ſubſtance.

Proſtrate to the heroic vejaya raghava, who had reputes regard on his follower and who burnt the kite.

There is a noted wonder in this grudhra kſhètra.

By the power of the almighty fried gram ſown by females, (who ſpontaneouſly try the taſte before the god) will germ in the ſame month to thoſe who are prol.fic.

Kriſanu replies why doſt thou praiſe the deity vejaya Raghava who inhabit the place which is not worthy of his divinity.

Though he was praiſed by a parot[ppp] ſuing by a devine ſwan and peacock rider, having an eagle vehicle hereſided in the milkey ocean lived in the pool of kite,

Viſwavaſu ſaid this is an ornament to the deity who is a ſea of favor.

The god who is above the dark having been adored by the eternal ſuras[qqq] he is found here to charm the eye of the mortals, though he ſteadily had regard.

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ooo. *Suka.*

ppp. *Brahma.*

qqq. *Skanda.*

He removes his car towards the fouth and was pleased.

It is milky river fhews here which remit the fins, like the fire as ganges findh farafvati Bhavahara kaveri removes the fpring of grievance the prudent frequently immerge in it, it is the giver of fenfe to the ignorant,

Let fuccefs be to the milk river found by kubera it is of frefh water praifed by the good reduce the finfe which annoys the body.

Krifmu replies there is a blame attached by the Providence to this milky river.

The milky river though it is not limped it is fweet, If it was not united with the falt ocean it will be pleafant to the good.

Vifwavafu faid thou doft convert the virtue into corruption.

Wherefore.

The good fay whoever bath in it, will remit their fins, and yield profperity, The river Baha whoever refide on its bank, will give noble fenfe free of offence, love and fo forth the profperous ftream expels the fins of the good who bath in it.

On its northern bānk appears an Agrahara which was occupied by the excellent religious people, of accomplifhed qualities.

See.

The profperous canals which is filled by the honey of the trees which grow on

the bank of the river of baha and the ear is ravifhed by the fluttering beetles the village of Arafanifala was happieft from the fmell of the tree of facrifices performed by the learne d people of atrèya.

This agrahara which is fupported by Raghunadha holds the richnefs of fakéta city which is inclofed with the river Sarayu infront.

He lowered his car and faw both the banks of the river and praifed.

Agraharas fhines as an excellent necklace to the earth, on the banks of Baha, and payafwani river, which are the dwelling of the gems of good who has fine qualities.

Krifanu replies, how doft thou call these villages as agrahâras as the inhabitants have no round pearls.

Vifwavafu faid oh friend thou doft indifferently praife it I fuffer it, and pleafe.

He look round and tundiramandala and faid.

See the beauty and purity of this country.

On the banks of every river are feveral agrohâras in every village are excellent Brâhmins, in every congregation is a facrifice at every victim is the noife of fcience and prayer which ravefhes the ear.

Yet more.

The province of the learned people whofe reputation is like the froth of the milky ocean their ritual conduct, is approved of by all and is free of offence.

Krifanu replies in this laft age [rrr] how can the efforts of the facrifice of that people be agreeable to the good ?

Thus.

They have no fkilful officiator, the performers have an unblemifhed meafure, no legal riches or purified heart ; in this age the covetious Brahmin vainly perform facrifice on a limit fum for fame.

Yet more.

The twice born will not perform religious rites according to the prescribed rules, they do not think of Supplication and ablution, how could they do the fire oblation, or perform the facrifice victims of the goat Agniftoma [sss] chiti &c. Vifwàvafu faid, oh thou ignorant dolt why doft thou fpeak falfe ?

Receiving the wealth from the good which is fit for the facrifice, acquired the knowledge in kali obtain the faithful officiators who are fkilled in fruti and kalpafutra the prudent feverally perform the facrifice for the fake of god, convert the laft [ttt] age in to krita.

Thofe that impede the facrifice as they have no wealth fit for the facrifice they

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rrr. *Meant kaliyug.*

sss. *A kind of facrefice of anunber.*

ttt. *Kali.*

muſt not even offord the food to the deity but provide a litte legal money and apply to the god, it will be as ſacrifice.

More.

The Vede relates the flaying of creature is ſinful as that which directs to kill the goat at the ſacrifice what religious person will doubt ?

Rámànuja relates the ſlaughter of a goat as victim in a ſacrifice is not offensive if his follower never performs the ſacrifice who will be a greater injurer of his prieſt than him ?

Comprehend it.

The people beſides the Jain are grieved at the ſlaughter victim in the ſacrifice why does no one accuſe the progeny of his conſort as if they were the iſsue of concubines.

Comprehend.

If the few people forſake the abſolute ſairificen Kali deeming that there is no pure officiators would not they forbid the maſs of chanks, and the doctrine of Vaiſtnava by the ſuſpiſcion of the purity of his prieſt.

Yet more.

The ſacrifice directed by Viſhnu aſcertained by ſmruti, Puràna, by the ſyſtem of good few who forbid it act irregulary and puniſh the other.

What is the uſe of ſaying much ?

The vaiſtnavas who are afraid to ſlay a goat in the ſacrifice, why ſhould they not give up applying the marks of chakra deeming that their deſciples might be affected by it? many have conſented, the former the god is pleaſed with and renders the fruit but no wealth the latter is leſs conſented and obtained wealth.

Kriſanu replies laughing, Why do you deſcribe The ſufferings o fthe creature by the hot ſank and chakra as equal to the ſacrifice of a goat.

Viśàvàsu said oh ignorant of the deſtinction of qualties and defect hearken.

The acute suffering of a Brahmin is greater than thousand sacrifices of a goat Is not the burning of a Brahmin equal to the slaughter of a goat if the hot chakra is prosperous by the science the sacrifice which is related by vēde is not lawful?

Be silent, the several indication of the texts prove the rite of sacrifice as a Badari fruit in the Palm of the hand appears.

He removed his car to the southward and ſhook his head.

The females of change has gained the heart of the people the youths, were de lighted by the ſound of their bells, the wrathful five ſhafted god had revived.

More.

The Brahmins, verſed in Rig Sàma, and yajur, pure who are converſant in ſruti purana, and art of love who educated the ſea of difficult logic, philoſophy.

Krisanu laughingly replie.

This city never was resplendant It is covered by the flesh, bones fountains of blood which gush out from the tip of the heads of soldiers, who steps the field of battle of the kings during the storm of the main hills and fortifications.

Viswavasu said oh ! friend this city has been praised by you under the pretext of reproach.

The sovereigns though they are the rulers of former cities in the regions at the expiration of their lives wish for this city.

Krisanu replies with reproach ah! that the insensibility of the ancient and modern kings was unavoidable.

See.

An excellent monarch having abundant of fortune suitable kingdom refuses young females who are fit for the enter course and reduces the brightness of the lotus by the quality of their eyes the prosperous without remorse accompanied by his armies to capture the country of his adversary he will be brave in war regardless of life.

Viswavasu said oh unprudent-men you! convert the sense into wrong.
vvv
The prosperity is analogous to a torrent.

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vvv. *Woody torrent is momentary not continual stream.*

Royalty is like a flash of lightning, the females are like the night, the youth is like shade of the morning dawn, the body is like the light, that has no oil the kings consider so, and sacrifice their lives in the fire of war.

There is a curious thing.

If a soldier be stained by blood in combat the celestial nymphs well love him if a warrior is pierced by the several arrows, she will be luxurious and feel the shafts of kâma.

More.

If a hero fall gloriously in the field of battle he will mount the celestial car, seize the breasts of heavenly nymphs, and be pinched by her nails, and joyfully look at his former body which was wounded by the different arrows of the enemies depraved of brightness firmly embrace the ground with the sword.

He removed his car and look at.

See the river Pinakini which destroys the heavy sins, the little water of the river garuda on its bank the superior god dévanâyaka is splended.

Removed his car to another spot Joyoufly said.

I saw the holy place.

Srimustava which remits many sins, I found this night as dawn, the god is pleased now, my preceeding virtues is fruitful

The form of excellent boar like god pervade through animate, and inanimate

followed by the deities, and demons superior holder of the earth, perpetually is praised by the good, a main point of the pleasure, affectionate to all, the, eagle ensigned god who removes the distress of those who prostrate to him,

A certain poet has composed so.

The god who produces from the subterranous region and lives in the mango grove resides in a pagoda on the bank of the river, he leaned his hands on his waist the lord of the boars.

Krisánu replies, who is a foe of the vicious acts, exclaimingly become by boar with the fond of the earth while he is so, a man might disguise many forms for the love of the ground.

Viswàvasu said, thou dost not know the mystery of the incarnation of the God.

Hearken it,

Viswavasu said who incarnated as fish, turtle, lion, and other shapes immatterially though he assumed matter, yet he is conscious.

The prosperous god plucked up the earth which was disturbed by the deepest ocean like a Musta root who is so powerful than him.

He faithfully contemplated yagnavaráha calling him.

Oh Kuhanavaràh, I now meditate the tusk of the strong pillar on which the Sea of oil, is felled, where the earth is like a lamp plate there the curious Meru mountain remain immovable like the light

He removed his car to another ſpot felt the cooling breeze and Joyfully ſaid. The wind blows with coolenefs over the water of kâveri whoſe waves were beautified by the white and blue lotus, it is ſagacious to enter in the water of kaveri it is praiſeworthy byall it refreſhes the weary travellers.

Oh Praiſe the kaverr I reverence the ſtream of kavéri which is near Rangapura, it has moving lotus, it is found to oppreſs the ignorancy.

This water remit the ſins of mortals its bank is crowded with trees Vakuladhava, Tilaka, Amalaka, kunda, chandana, mandára, Sahakàra, kêrala, keſara, badari, kadamba, Jambira, parna of perfect flowers and leaves, kapid'ha, Lod'hra Silindra, patala kramuka &c. beetles flutter to ſip the honey which removes the weariness of the people, wanders over the cluſter, of toe flower eovering them and repreſent the likeneſs of kalinda-nandani; www It is analo gious to the ſpring Viſhnu's xxx feet, it bears the likeneſs to ſtrings of pearls that move on the neck of royal damſels, which they bath after their joyful entercourse in the night, the feature of ſaraſwati bearing the lightneſs of the gems which are on the hood of Ananta who is a bed to ſupreme lord yyy on both the banks are the earthly deities who are faithfully bound to perform the devotion in a ſteady

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www. Yamuna or Jamuna.

xxx. Ganges.

righteous manner while they chant the facred prayer conftantly remaining on petal of the lotus the four faced creator illuftriously repeats the prayers of Nigams on the naval of Srirangadrja the duft of the lotus falls by the motion of the pair of fwans who court each other is like the beautiful body which was richlied by the fandal on the faces of the damfels who plunge in the drinkable water to their necks appears as the moon difcending from its aireal refidence to-wards the manfion of frirangaraja zzz thinking that the deity of a fimilar name has been incarnated many times fo he took numerous forms as the delufion which exftist love by the embrace of a pair of geefe became void to the youth who gazes at them and by the metaphors of the poets it is denominated the daughter of kàvèri as it has frefh ftream by its gentle motion refemble ganges, it deftroys the fin of thofe that immerge in it, counteracts the wearinefs of the pafsengers it abundantly charms the feaft of the eyes.

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yyy. Vifhnu.

zzz. Means the Pagada of Ranganadha fituded in the ifland of kàvére.

The mangoe trees are enlighten on the bank the meddle is embeilifhed by the god Renga.

The river ſwaras or kaveri by its forth Jeſts Janhavi as ſhe is a daughter of
aaaa
Sanha it deſtroys the ſecularity like the golden colour.

He again praiſed.

Her lord is wealthy, herſelf a golden river they are deſerving of each other.

Kriſanu objected.

She has copper banks, her centre like ſilver and tin how can kavere be called a golden river.

Viſwavaſu ſaid the blame is attached to the nomenclator not to us.

See her entire beauty.

Her waiſt is clothed with yellow apparel, ſhe has a garland of lilies in her handſome lock, ſhe is going to her huſband from her parents houſe.

He again directed.

The ſhrubs and young trees and white cluſter of flowers is diſplayed on both the banks of the river, like traveller who fords the river with white cloths on their heads.

He removes to little diſtance and looked about.

There are ſhurbs behind which are fit to ſport among the females whoſe eyes

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aaaa. Mountain.

are like young deer, the city of ſriranga is charmed by the learned men and moraliſts, it is well celebrated.

The ſwans of the deſcending wells makes a noiſe, the cuckoes of the elegant gardens pronounces the grammatical phraſe here the playing youths expreſs the ſtories of the philoſophy, theology, the ſarikas bbbb. recite the ſentence of the Tantra.

Yet more.

Yogis immerſe every morning in the kaveri river, and viſit often the ſerpent bedded god, they ſpent happily the time as a moment?

Kriſânu replies oh friend, you prevaricate.

The aſcetic, who abſtains from a woman how can he gain a female? who forſake Kaveri how can he get the aſſociation of the Kaveri.

Viſwavaſu ſaid, oh friend Viyas can only reply to thy remarks he then looked be fore him & cloſed his Hands

He who is at Sriranga whoſe body was enlighten by the goddeſs of riches

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bbbb. Parrots.

Who give up the women he wiſhes to viſit Ranga *he who is free of the illuſion will bath in the* River *Kaveri.*

I salute him, and I will not be innocent.

I bow to the light which despels the fear of a King elephant, is the great first cause, holder of the circle reclines on the serpent.

Krisanu replies, why dost thou salute often the great gallant.

Wherefore.

He loves the youthful females, who had large breasts who keeps the company of gallants, who attends at the theatre always he undoubtly slept near a royal damsel in the appartment.

Viswavasu said, I will not be angry at the equivocal verses, therefore I will not answer them.

He again declares the relation of Ranga is like the moon, he trod on the crown of the Kings, is free disinterested he appears to the guiltless.

He views the god at the prosperous Rangakfetra who promote the pleasure I suppose him not to be the moon who delights the lily but his body to be a deer.

He is like the bulky black clouded reclined on the bed of serpents, always inhabit in the holy pace of sriranga sagacious principal of the beautiful person, the Supreme lord slept undoubtly in the Padminipool.

His foot is laid on the top of the mountain he never feel the passion.

He again admires.

It is expedient that the attendant of Ranga never feel diftrefs but it is wonderful that he is not afsociated.

There is another wonder In the Pagoda of Sriranga discovered another curiofity a pool denominated Chandrapufhkarani.

Gaze round and praife it.

There is a holyplace of Ranga, an ancient one, lord of the riches, who incarnates in thofe places.

The facred pool of Marut which is praifed by the text, the fuperior of the univerfe is prefident of this city, if any one refides here who will defires of vaikuntha.

The place is controuled by the moon of Ranga, the defpeller of ignorance black bodied like the evening lily charming the heart, the robbers who injure the milds wanders annoying the people, and profperous perfons will not retain, he without being terrified.

What is the ufe of faying much.

It is poffible that the popel of dancing mafter wifhes to learn the finging ti itcurious that he does not know the finging.

The moon is leaned like the paining lily who expels the darknefs.

He shone in the middle of golden river, source of the inumirable prospers he holds the goddess of riches, who is peerless and inexpressible Laksumi he being afraid for the thieves dwelt in the Pagoda that is surrounde by many inclosures, well celebrated by his name is he terrified

Viswavasu smilingly said the prosperous people are not subject to the loss themselves, the thieves who enjoy that prosperity is in danger

The robbers who intend to steal the strangers property will not be wellcome the grass hopper that attacks the greatest lamp does not the flame commence.

Be silent from covering on other subject; I contemplate Srirangadhama who is lord of Lakshmi he said an astonishment Rangadhiraja is inclined to receive the worship from his faithful desciple

I spoke here uncontrarily it is certain that Raghava is a destroyer of mischief & supports the virtues, he cancels the malignant Rangaraja& worships Ranjaraja.

He again faithfuly said to the god.

May he exist in my heart who was praised by the deities, who is excessively wroth on the enemies, remit the sins of those who prostrate to him, who

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Rama had intire faith on the godhiraja or Viswa mitro.

wishes to receive the labour, who is pleased with the beautiful Sèsha, who is equal to the fullmoon who is the supreme lord.

We are afraid to speak in your court.

cccc dddd

The right eye pronounces the grammar, the other eye has commentary of the grammar thy vehicle is the king bird, thy daughter inlaw is Bharati the poet are afraid to praise the eloquence.

He again closed his hand and prayed to him.

May Ranganadha confer prosperity; who is a limit of excellent virtues, who is like the black cloud, whose name was constantly praised by the celestial nymphs, who always expels the secularity who is enlightned by the burnished gold, who is noble.

eeee

He viewed the other place.

I praise the consort of Ranganadha, whose eyes expel the pride of the azure lies the goddess appears as an image of lustre.

Oh matron thou art a surf of ocean of salvation a creeper of the Kalpa tree, a necklace to Vishnu, a parrot to the knowledge, a light to the darkness of

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cccc. *Sun.*

dddd. *Moon.*

eeee. *Here means he was adorned by the jewels*

grief, a philofophic ball to cleanfe the fenfe fteps to the favation a herb to pluck out the love,

Krifanu replies, fhe is moveable by her acti on fhe i s pure by her light ,fhe pleafes the wicked who will praif e her?

a king who was on the bed of precious ftones praife for a leaf fofa, wh o confider the milky food as polluted he will wifh the kardan as nectar who wears the filk cloth, defires for the ragged piece.

Comprehend another thing.

He who was difmiffed by a charitable man, I fee now an elephant in his gate, who laid before on the floor, juft the earth is reclined on his fhoulder, whofe wives were diftreffed for food they wore necklaces at prefent, by the glance of the goddefs of riches the loweft ground will rif e,

It muft be conceived

Pointing out the goddefs, a flayer of the Kinfmen for the wealth obtainer of fins a cohabiter of hundered females, the delighter with the annoyer, and deceiver, the fharp & evil fpeaker, a boiler of the moderate food the goddefs of riches will dance to them this action is concerning thee

There is another.

Thou doft not look at the houfe, who never fee at all the ftrange females whofe heart does not exert to poffefs the wealth of others, whofe face did

not underftand the falfe hood. where there is no beafts, where the hungry children are, were ruined by the frefh water thy fight is veffel to the fecurlar concern.

Vewavafu faid, oh friend thy fpeech will ereate melancholy in my heart.

On the wicked persons appears the deminution of prosperity, the good do incur it is derived by the disaffection of the goddess of riches, who is a matron, whose sights occasions the absence of death.

The ingenious foe of Namuchi & has been related an imprudent man will dirregard the daughter of the ocean.

Oh con-sort of Vishnu, a matron of the world, to whom thou discountenance he will instantly turn senfless & be void of stabling & virtues.

Wherefore.

The meanest who obtain the fortune by indirect ways promote the fufferings of hell; but not the fruit of affection lakshmi

Thus pallavas elate with pride look at the good as grass avarice is enlighten by the bit of prosperity, which is obtained by the grievous virtue forfieting their lives the avaricious suffer the various pains in thevortex of death as long as five or six Kalpas,

Thy speech is fit to exhibit the ignorance she confers the prosperity of faith constantly for the beatitude, her sights drives the vapour of distance.

the spring of the nectar of her regard.

Thus.

Profperity muft not be conferred on the good. which is like the ftring of necklace gems of an enamorous female that was apprefsed by luxurious gallant at the begining of his entercourfe with her the good never obtain it.

May the favor of the goddefs of riches be fuccefsful which obtains, the controul of the human nature deities and beafts.

Krifanu replies the encreafe of kamalas ffff favour will not prolong the profperity, if it is difficient fortune fhall be obtained thoroughly.

Thus.

By the flight views mankind will procure elephants gggg sibika.

bulls and the eagle which become vehecle by her abundant regard.

Viswâvafu faid, I fmile and am pleafed with the reproach of the lotus aboded goddefs, hhhh

The magnanimous people contemplate the confort of Vifhnu who was praifed by Indra deeming that there is no advantage by the holder of the earth.

He praifed again and clofed his hands.

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ffff Lakfhmi,

gggg Commonly ca'led palenque

hhhh Lakfhmi.

Oh matron I falute thy eyes, confort of Madhufudana which is profperous and furpaffes the morning petal of the lotus, the eight four aud twelve and thoufand fighted deities. iiii

He looked another way and was pleased.

A comet to deftroy the cruel foes oppreffer of the pride of Sakra, who is with the chakra, the accomplifhed and comforted mafter of birds, confers the pleafure to the eyes,

Krifanu replies why doft thou difcribe the fineft feathered, but difrefpectful.

Thus.

Reciter of Nigamas, an excellent twice born, wife, undoubtedly he fwallowed the Bhillapalli village.

Vifwavafu said how doft thou regard as reproach the merit of having affection for the good and, hatred for the ill difposed people, knowledge of the evil and as excellent thing while they are praiseworthy.

Garuda fwallowed the profligare Bhillas, and difmefsed Eláfure, who is in the middle of it like the ferpent bedded god, he releafed his diftrefsef daint from the hill. jjjj

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iiii *Brobma.*

jjjj *Indra*

Ah indra of the bird, has engaged in the devine service in his fancy tour.

Wherefore.

He adorns the route by the froth of flowers sprinkling by the water of tossing waves of the sea, it is covered by the dust of the waving wind, the path of the sun whose chariot was driven by his eldest brother. kkkk

He again contemplated.

The sight of garuda encouraged all deities who are terrified at the serpents of Girisa at the time of service, his body is like the peak of the mountain of Gangéya, may the form of the chànda destroying the enemies confer happiness. llll

He again said with admiration.

It is natural assume for the branches of the tree to have the finest leaves be-lofty, obediently bow down it is a wander that it please without producing honey.

---

kkkk Composed an account of the whiteness.

llll Vedei

Approachs the branches has beautiful feather is high and obedient to his mother vai nuta is cherished by vishnu

He looked round all the town and closed his hand and was pleased.

mmmm

I salute the attendand of Srivallaba the-resident of Srirangam, who are precluded from the fear of secularity who are the instructors of their discepies.

Krishnu replies thou dost remember the inhabitants of this city.

Wherefore.

The disciple of Hari are adorned thoroughly some of the rice vendors are existing here.

He admirably expounded.

The ignorant who are in love with wealths will sell the food that is offered to sakra, and smilled by sowri the abode of Madhugita was given to them they would dispose of it even to the love of lucre.

Viswàvasu said, oh thou of rude sense do not say so.

All things will be degested by human nature who prostrates to the feet of Mukunda, those that use the best medecine are never injured by the irregular regimens.

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mmmm Lord of the goddes of riches.

He looked round the city and praised.

nnnn
Did any body ever see a more holy place of the destroyer of kamsa and
oooo pppp
annihelator of Ananga than this, which is surrounded by seven inclosures.

Krisanu replies, oh! friend do not say so.

View this saivakshetra surrounded by seven inclosures situated on the banks of sanhaja close to this city.

He laughed by his curling locks which can be compared to Ranga let thy sense comprehend it wit wit.

Sankara sport along time on the bank of sanhadri on the earth his, body shines like the conch on the summit of Ragetadri, he swallowed the venom and associated with his consort decorated with ornaments which are to behold frightful enveloped by the number of snakes, he is red from the fire in the middle of his forehead which strike the pr ide of envious kandarpa.

Oh friend do not remain here.

Behold.

Whoever washes by the water of the river they will forsake the heat kaveri

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nnnn *Vishu.*

oooo *Siva.*

pppp *Sernga*

river quits warmth by abluting ſankara.

Viſwavaſu ſaid how ſo?

Kriſanu hearken.

Ah Sanhas daughter was in unſufferable paſsion at the pride of yomunas being connected with ganga while ſhe waſhed gangadhar became free from heat.

Viſwavaſu ſaid this kind of reproach is reconciled by the obſervation of virtues.

Then he removed his car and was pleaſed.

a proſperous place of the god who reclined on the ſerpent bed numer. pagodas of the god who ſwallowed the poiſon, the place overſpread, chola premiſes is reſplendent which are planted by the mango trees which are agitated by the gale of freſh wind.

Hewas pleaſed and ſaid.

The arrack trees which are climbed by the beetle creepers pro long ed as the damſels amorouſly embraces their lovers.

Thou ſhouldſt look on the other ſpot.

Look here at the Coconut trees, it has large fruits, grow higheſt on the bank of Marudvrid'ha ſeems as if it were preſenting the freſh fruits to the deity who is in the diſk of the ſun.

Krifanu replies I conceive in this manner the coconut tree appears before us

It has the moving long leaves large fruits covered by the rifing duft.

Tall like the infidel, who are nakeda rub the afh with long fhaking locks of hair holders of the Vefsels of incenfe.

Vifwavafu fmillingly fhewed the other point,

See the Purmega, its flower is empowerd by the adours to pull out the lotus the largeft and keenft beet rifes the duft.

Perceive the fides.

The highnefs of the villages and the conduct of individuals.

Where fore.

Agneftoma, Asyagnaftoma, ukti, Atiratra, Aptoyama, Shoddafi, Vagipeya Poweendarika fo forth sacrifices wonderfully became as daily fire oblations in the choladesa.

See in ever house, the worship of fire, the inhabitants charm the heart by medicind are free of the fins, virtuous excellent prudent people are rich in chanting the vedic that purifies the woold.

See the male elephant who had the luft which can call the female elephant Padmini by difcharging the arrows of love approached the elephant.

Krifanu replies, thou fhouldft not praife the good people of this country they have feveral vices.

They bathe in the morning, perform the Marjana and fupplication, and other rites according to the rules, and worfhip the fire and perform the facrifices and recits the fciences, adore the deities, with the fine flowers refpect the guefts they fed their bodies by the cold rice and vectuals which is to be reviled.

He again thus expreffes, Oh hard! the people have no fhame always.

Thus.

The youthful females, who inhabit the chola provinces ought to be reproached for their uncovered breafts.

Yet more.

The female have breafts like elephant globes, that are unvield and firm, their eyes have gained the pride of lotus, arrow of the lord of Rati prudence exifts in the heart.

More.

In the feafts of firft menfes of a Girl a multitude of females affemble at her and bawl out and fing bawdy fongs, expofes their breafts and ftagger the real courage of unoffencive afcetic.

Vifwavafu said, oh ! friend not re proach the people of Choladesa

If they eat cold rice that has been offered to the deity, and preserved in

purified utensils during the night, what transgression of law is it ? the text instruct us to eat what is mixed with oil and ghee.

If the chaste and guiltless Chola females have no coverings on their breast what guilt is there in it? if it be a sin to expose the connectable part of the women, why did they not mantle the lips.

He looked on one side and praised the prosperity of this country is unmeasurable.

The supreme god who is resident in the firmament is found at kumbha ghona, which is like an arrow to remit the sins, he reposes by yoga which confers prosperity to the world, on the gemmed bed which is like a bower of Jasmine.

He behold the people of the city and shook his head.

The people were bathing in the water of the river of Sanhija, purifies by the Prayers, they after fire oblations and chant the ancient phrases, they salute the holder of Sarnya, who expels the grief of secularity and faithfully praise him, the excellent train of twice born spend their time at kumbhaghona.

The Gopalas wander in the radiant bowers with the Gopis on the bank of of kalindi, the immovable, compassionate and unaccountable opulent approached to the forest of Champaka and was delighted Here is the Praise of the

good who follow the feet of Rajagopala.

The enraged speech and insult of the kings hast wethers the hearts of the wretches, but krishana Gopala remit the sins, he confers salvation on those who are entangled by offence, and who once bowed to him.

Krisanu replies, I suppose it is to be contrary.

Murràráti,[qqqq] of beetle, who subsists on the honey laid his feet on the top of the flowers attend the wood of Champaka.

Viswàvasu said, how dost thou charge contradiction who can reconcile dissimilar thing.

The brightest moon, sun attend him at the eyes, the king of birds and serpents follow him like a litter and vehicle how does he act contrary?

What is the use of saying much.

Oh Lord Isalute to the different holy places which are in the provinces of chola, which remit the sins, the rays of the sun cannot enter there an account of the highest coconut and mango groves.

Krisanu replies thou could it prostrate to them I propose not to bow to the votaries, who subsist on the property of the Pagodas seeing their reprehensible conduct.

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qqqq. *Vishnu.*

Thus.

They offer Argha with the hands with which they ſqueeze the breaſts of the concubines, they chants the prayers with the faces which ſmells of the juice of the beetle leaf of the women, the worſhippers embezzles the property of the Gods without any fear.

How can divintiy be attached to their images?

They ſmell the locks of the Courtezans, had no ſupplication other rites nor Vede, but uſe the rude language, how can the divinity receive the food, from the Cooks, who ſteal the rice and who are, born in the currupted race. He conſidered himſelf the ſins of the people is unalterable by the people of kali.

See.

The Cooked food which is boiled by the rules are offered to Hari, by the good in their houſes the agedpeople will not eat, the food that was cooked by the ill diſpoſed brought by an impure perſon Seen by the meaněſt classes without any fear.

Viswavasu said cannot consent neither praiſe nor reproach the divine places whose ſanctity I know

Wherefore.

By the morning ablution bodies are purified, they are converſant in the mode

of worſhip, and free of ſins inoffencively adore Viſhnu or food according to the riches.

Hearken what I reveal to thee plainly.

Either regularly irregulary be faith or with purifying or impurity they ſtill worſhip the god here and the images are conſtantly invoked.

If it be rightly underſtood a few are afraid to commit ſin in tenor of the holder of chakra, ſome are terrified of the kings, well faithfully boil the victual-the god accept by ſeeing it in his preſence, the virtue will eat merely to remit their ſins.

The difference between the food of the temple and That of other is known to all perſons.

Though the food of the Houſes are felled with Spices and ingredients the good never eat it, the victuals of the pagoda is once boiled conſider ſins are made void by eating it,

It ſhould be comprehended.

Though the people who ſerve the pagoda neither praiſe nor cenſure every body they are reſpectable always, by attendance at the temple even the laſs deſerve reverence a dwarf a eunuchfaced ſhall be honored.

He removed his car and looked another way and cloſed his hand.

I ſalute Setu which is built by Raghava to ſupport the unprotected and the

rrrr
finful people to beat the ocean to proceed to the giants to conquer the foe Dasasya or ten faced monster, so forth to please the passionate daughter of the earth to obtain the permanent reputation to make his name renowned.

Ah even the hardest have the affection on the relation.

Wherefore.

The mountains float as bridges in the sea which is related to her to convey daughter of the earth to her husband who was confined by Panktimukha at lanka.

He expounds

The mountains that was built by Nala as bridge floating in the sea with the forms of furfs jests ssss the Mandara which was plunged in the sea.

He again considered it.

The king of the sea was occupied by the winged hills, impeded by the moun-

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rrrr Viradba, kabandba, &c. giants, who born from the curse of the Rishis, see Aranya kanda the III. Book of Ramayana.

ssss One of the seven stupendous mountains, which was made as a churning instrument when the ocean was churned by the deities for the nectar.

tains that has no wings by the ſin of the aſcociation of the enemies of Srirâma. Theſe mountains are purified and virtuous bridges they perform auſtere devotion being expoſed to the rain and ſun conſtantly remaing in the water of the ſea never move at all by the dance and beautiful waves which were blown by the violent wind.

Meditate a moment and cloſed his hand.

I ſalute the paſsion of Raghupati, who is the greateſt of kings and preſerves the world which is filled with the ſins, the ſtone of the bridge is worn by the fear.

Kriſânu objected.

The lord of the river being terrified for the anger of Sriram reduced its water which is not fordable by the apes, what is the fruit to the builder of Sétu. Viſuvaſu ſaid I diſcloſe to thee before thou doſt not comprehend it properly but hear again patiently.

The lily Eyed god has not created the pretended bridge to croſs the monkies, it is to paſs the multitude of ſins of mankind.

He again expound.

The ſoverign of ſindhu though he had his relation the hoſile kings bind him by the company of the enemy of Lanka.

It is not the sea but the atmosphere, it is not froth but star, it is not the bridge but a comet to the sins of human being and giants.

Afterward see here the curious delusion of the acquatic creatures.

The creatures bite the mountains presuming that they are elephants, they feel the pain on their teeth and fled away as they came.

Again considered.

I esteem the high and extensive bridge of kakusta which is endowedby qualities; the white froth is as garment by the sea.

Sesha being oppressed by the heaveness of the earth from a considerabletime removed his labour on the guardians of the regions and refreshed himself in the cold water of the sea as a pretended bridge.

Consulted and praised.

The bridge which had been formerly useful to behead ten headed monster will merit to expel the five sins.

He joyously returned back and look another way.

The renowned wife of the ocean which took the name of Tambraparni, on whose banks are the delightful alcitics, it remits the sin of the fire of people.

The town of Kurukápari shines on the banks of the pure Tambraparni, where the vaistnavas with resigned faith on the supreme being recite the Dravida

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tttt *A cloth woven by the thread shines white as the ice.*

vede, which founds twice better than the garland of Vakula flower on the bosom of Sathagopa.

The desciples of Hari, who are hether virtuous meditates thus.

We salute to Sathagopa who is instructor of Dràvidasanhita of thousand branches, the priest and the ascitic

We meditate the wonderful Tamrind tree which is equal to five celestial vvvv trees a fruit of our devotion called sàthari produces on its bottom.

The trees yields ambrosial fruits to the followers and glares the ascetic composing the Dravida veda and occupies its roots.

We contemplate Hari, who is incarnated here, who adorns Vakula, who is the supporter.

The good attains salvation, who praise him, whose work is said to be chanted.

May our heart firmly be attached to Satha gopa, whose actions is sung, quitting the body (which is fed by victuals, and be observed in the spirit the nectar is not equal to it, the story of sathari which despels the sins, teaches the sentements of fruti, removes the uneasiness of the mind.

Do not prove the actions of the tyrant kings, once by the transmiting of verses

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vvvv See in the 1st. book of Amara cosa, the particular names of the five divine trees.

to nourish the bellies do not fall in the vortex of dark secularity, recite the phrases of Sathagit, which gives salvation without pain.

He called out oh! krisanu oh prudent salute sathagopa who is the friend to the people esteemed at kuru kakpuri to expel the sins of the creatures.

Yetmore.

The people chant the stories of Vakula bharana exhibiting their fire loud
uuuu
voices in the temples of Hari.

He praised it.

May the eloquence of bakula vdhara in the land of kura be successful which is the court of resignation, theatre of the faith of destroying of Madhu, a ladder to the salvation. a fruit to the row of virtues, a garden of riches, a spouse to the self formed phrase.

He looked round delightfully said to krisanu,

I salute the excellent inhabitants of kurukapari, who are learned philosopher who have the knowledge of the supreme lord.

Krisanu replies.

It is fact what thou sayest, there are few that are conversant in many texts,

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There are three kind of voices slow middle and loud
uuuu Vishnu

but they are not respectable.

They have no pilgremage but act against sruti, never chant upanishat or re-ceive gift, they beg alms, perform religious rites of chaturmasa hold water pit-cher, perform ablution in the three seasons of the day,

Thou shouldst hear the other but not only this person who becomes a pil-grims which precludes the necessity, the rites pretending to absence the ser-vice of Hari, goes to the capital, and prcoures the wealth leaving his convent and eats his bellyfule, who will suffer the deeds of kali.

What is the use of saying much.

It is unjustice of Kali, a Pilgreme will prost rate to a house keeper, I feel me-lancholy by in my heart that a twice born should bow to a Sudra saying he is a vaishnava.

Viswavasu said oh friend do not thou say so.

How can they be guilty when they have faith, on the feet of Hari though they obtain wealth abstain from the rites and begs alms.

Wherefore.

It is not to be reproached that the yatis wander for the service of the serpent bedded god.

Some travel for the service of the god, a few resigns their secular concerns.

Thus The people that know the offences relate in this manner.

Marrying for the enjoyment, performing the facrifice for fame, procuring wealth to lavifh on bad purpofes, teaching to receive the donations, practicing the fcience for difpute, ferving Hari to fill up the guts thefe acts are reprehenfible.

The offenfive perfons will be refpected by the good. by having the faith on the god a charming ketaki which has odorous flowers though enveloped with thorns and Snakes, yet the rich people will accept it.

He removes his Car to another spot and look round and cloſed his hand.

I falute the learned Brahmines who teach many frutis, who inhabit the Pandya and chola contries.

Krifanu replies, I do not approve of thy reverence to the Brahmins, they appear as falfe fpeaker, they reverfe the perfonal things and admits the inactual articles.

Thus.

They make the vifible creation to be void, and only regard the inaceefsable fupreme being.

He again eagerly faid.

Ah ! the relation of the creator commits the fin towards him.

Wherefore,

They call the deity omniprefent and without attrtbutes who is mentioned in the end of Vede as a remover of fecularity, free of offence and feels the

pain of Sanfara.

They do not only in jure the fupreme being but the texts which denotes as authority, the ignorants impute the falfehood of matter to the omniprefent and

transfers it in to religion or fpirit the delufive attributes and matter never exprience the god.

who is inexprefsive how they would comprehend the meafure of upanifpat.

They are not contrary to the Srutis but to the hu nan creatures.

The fcience that was compofed by Parafara for the wifdom the phelofophers made it vain.

The imprudent cannot know the nature of god, they vainly ufe his name.

They call the omnifcient a inconceived whilft they can know him by every word faid unfpeakable by all, who is the fource of different qualities, they call him unvirtuous when they could conceive him by different Vede, they fay none can apprehend him.

What is the ufe of faying much:

The confcience of the learned rifes in their contemplation as nothing they consider visible things, and said to be void:

Vifwavafu faid oh friend ! do not thou reproach the terreftrial deties:

Who are cleverer than atheifts to chant the different Vedes and perform the religious rites.

The Reciters of Srutis daily beſtow ſome thing on the people, are performers of the ſacrifice pray the mantra they perform fire oblation and ſradhas reject, the falſe hood of the ſrutis.

Kriſanu replies look round all they are naturally concerned with ſaiva, not fit to be praiſed acquainted with the inactual philoſophic doctrines and links the good.

Thus.

The father of Madana, of herderam repoſitory of the greateſt qualities perpetual ſmruti concerns him like a female attached to ſiva who holds the ſula burner of káma as an unproſperous one

More.

Individuals propoſe the health from the ſun, proſperity from the fire, wiſdom from Iſana, wwww unlimitted beatitude from the Mukunda xxxx having underſtood some ſays, ſatyavade ſoforth leaving the ſervice of viſhnu ſupplicated Bhava for ſecularity.

Therefore the learned who look that Viſhnu beſtows the excellent and lived region, greateſt pleaſure eternity they experience it but worſhip mahàſena,

wwww Siva

xxxx. V*iſhnu.*

who is always attended by that demons, who is frightful.

Viſwavaſu ſaid oh friend obſerve the virtue joyfully.

They perform daily rites recite the Vede, and ſciences and ſeven kind of fire worſhip, faithfully treats gueſt adore trayambaka, afew crimes of p rified and worſhip, ſiva with comfort is not ſufferable.

Hearken to another thing the faith of Siva creates the riliance on Hari in the ſubſequent birth which obtains ſalvation, which remit ſin, how can the natural Siva be exempt from the fruit

There is another,

The faith of Siva has no comparſion to Viſhnu will be proſperous chaste to woman, whom the gallant never make lawful wives.

The infedelity of ſerpent bebded god is a chief defect

See.

Diſpleaſing with makunda is like poiſon, he will be duſt and give the hell turn the prudence ſteals the proſperity, reduces the life, promote the offences. kriſanu replies, it is certain the irreligious faith of paſhanda diſguiſe who ſhews the ſiva frighten my heart.

Thus.

They have wicked conduct, their forehead is parches by the aſhes, had lock of hair [illegible] inflaming by the ſight which [illegible] learning

ſire wanders in the directions.

Their behaviours is lamentable, having Siva deity without gain diſgraces, propoſes to obtain wealth.

There are few.

They have baſe heart and prudence are diſable to perform the rites they have arms like the aſses lifted up the arms with the long and crooked nails.

Viſwavaſu ſaid oh friend, they are not to be accuſed, by the obſerver of virtues.

Thou ſhouldſt know few virtues on this looked people who ſuffer the cold and heat ſubdue the organs, mortify their bodies by the painful faſt, they expel the ſins by wandering in the holy places.

He look at the other ſuſpeciously aſked him who are they walking in the morn ing holding the books in their hands.

Kriſanu judging his allegation and Joyouſly ſaid.

They obtain few drops from the ſea of aſtronamy which is free eminent and ſalvation and links the wealthy people in every door.

More,

When it is fruitful they ſhews their cleverneſs if it is not effected be accuſed the perſon who calculates ſign.

Kriſanu replies when any one meet with either pleaſure or grief by his deſtiny

he will inform them that he had told him previously, he reckons Aries and other signs as a thing conduce to fortune or misfortune

It is vain to listen to the world of a strologer though tuey actually express it. thus the people enjoy either happiness at the time of the maturity of the decrees of providence if they previously ralates the future what advantage will they get.

Visvwavasu said the astronomers who are useful for the secular and heavenly deeds should not reproach them hearken to me.

There are no divine or paternal duties or rites where there are no astonomers, they could not understand the star, days soforth, those people are infedel, the learned people never tell so,

The attack of the serpent to the sun, and moon being ascertained previously, the people will proceed ontheir pilgrimage, when the effect of the dystres being known beforehand they coldly delight for it grief conceived they would with conveniently exert themselves to remove it by performing prayers and rites, it is indiscreet to distrust the words of astologers.

The astronomers aspected through the full and waning moon, the eclipse of the sun, the rising and setting of Venus soforth talents of the arthematic and of astronomers exhibits in every time as the rice of a pot boiling in.

sensible persons should quit the village where there is no astonomer, the court

of a king where there is no a learned, the ſacrifice which has no [illegible] a wife who is impure, the poem in which the ſtory of hari is not mentioned, [illegible], inſtructor who could not explain properly.

Kriſanu ſmilingly replied.

The Phyſicians fill up thair ſtomachs by their vain medicins, falſe decoctions inſipid electuary, the irregular ail deceiving the ſick people.

Yet more

Quick frightening, the ignorant phyſicians, extort the valutedinarians as the attendents of the death has taken this lives

They have no experience of pulſe never knew the medical aid or the nature of deſtemper not underſtand the enumerated articles for the medicine.

They ſnatch the riches of the people pretending as he cures me, the ſickneſs by this medicine only recovers by ſtarvation and decoction, oh friend do not thou reproach the Phyſicians who oblige the univerſe.

See.

When the head ach is attack and decreaſe the pulſe feels the fever, wether the limb the relations, grieving afiectionately who can boldly cure the ſickneſs than a Phyſic.

Do not then think the Phyſician but the whole prudents will proceed to the

in the logic and renders every benefit.

Thus.

He who ſpend his youth in the compoſition of poetry, who read through the ſea of Paninigrammar, who educates not the logic, when he began to ſay a word his tongue will be bent ſee it's hardſhip.

What is the use of ſaying much.

The uncollated argument who do not know the real ſignification of the article diſpoſeſs the cdom of comſume the otters

There es difference between AkſhaVada and who has encreaſed the ocean, of the deepeſt and admirable logic, and the moon of lightful ſource that iell the darkneſs.

He again conſulted and Praiſe.

Akſhavada ſea of wiſdom kanambhatt, ſripakſhita, virdayana vardhamana, Gangeſwara, Saſidhara, ſeveral of the modern logecians, expelled the eternal darkneſs of the mind by their Compoſitions.

Kriſanu removed his car to another place and looked before him and reproach ed.

There are ſome theologiſts who adopt the vede do not believe in the ſupreme being who is above all who related by the Nupaniſhall ſhould not pleaſe with them.

yyyy
Sambara foforth who are greatly compoted Mimamfa fcience like the Sam- bara and giant, fhould be accufed by the deciple of the god.

Wherefore.

Thofe that were eminant in the fcience of Mimamfa, has not take the idom of different Rifhis difregarded, the fpirit of the deities,deeming the univerfe has no god.
zzzz

Vifwavafu faid oh friend do not oppofe the authors of Mimanfa,who ascertained the imitation of Nigamas.

Hearken to it.

The rite is firmly inftituted and denominated additional Prayers after its applications, in the begining and end, it is an inveftingated and confulted offence it means queftion and anfwer, excepting the fcientific philofopher who criticife by many eyes, who will fupport the Vede on the earth.

All the religious people fhould not reject the mode of Jayamuni like the command of fupreme lord.

The logitions, grammarians though they merit in philofophy if jayamuni

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yyyy The fage Gowtama the former is a wise afcetic, and the latter became ignorant by having defect in expelling darknefs.

zzzz As the demons and always greateft enemies to Vifhnu likewise the compofers of fuperftious rites are hoftile to the faints of god.

converse with them they become silent in the court.

The impurting matter on the god in the Mimamsa it is only attributes, the term of gods existing, the dismessal spirit of the deities chiefly promotes the superstition.

Again consulted and respectfully said.

My heart is attacked to the jayamuni yogi who confuted his foes by several authorities of Agama.

Sambarakumara, Elaguru mandana, Bhavades pardhasaradhi, other respectable people are.

By several Sastras of panim, collect the nouns of grammarian, cannot compose the praise of vaikuntha, as the different sort of foot, cakes are endegested to a person of bad stomach who could not even smell it.

Viswavasu said oh friend, you should not reproach the grammarians who are the ornaments of the Earth.

Wherefore.

The Prudent students who learn the gr ammer, which removes the sins will be first reckoned by their toes.

Yet more.

It is reckoned to fall in the Ganges, study the science of Patangli will purify all his birth:

More

As the ungrammarian could not speak with the good, the archist cannot encounter with the warriors

Thus

A Thief who steal the medecine of grammar, his tongue will be free of bitter taste, if he difficultly say a word, yet his body perspires and trembles.

Krisanu objected, oh friend why do the good respect the grammar of Panini more than the grammar composed by Satakate.

Viswavasu said the grammar of panini is useful, the learned appropriates it. The Sutra of Panini is consulted by the learned, who acquire a genius, by it, they observe the nouns, and their Constructions composes as the prescribe rules.

He removes his Car and looked before him, oh friend see the religious people who dispose the wealth, Ah hard, the good enveloped by the fondness of rich, teach Vede for monthly wages,

Viswavasu said oh friend do not say so.

If the instructor does not teach painfully the Nigama the earth will not occupy the Vede, and exempt from the Sacrifice.

Krisanu replies, you said contrarily that there is no sacrifice of the Vede is not continue.

Viswavasu said, you should observe that contrary that does not know Am-

naya a perform the ſacrifice will it not be ſacrifice.

He looked to another place and laughingly replied, ſee the people who ſerve the Sovereign are ignorant and abstain from the fruit of this and other words.

They do not perform ſupplication or complete worſhip of Viſhnu, no fire ablation in one time, no experience of the ſenſe of Vede, no proper time of ſtomach no moderate food, no time to ſleep, no both regions.

Viswav asu said, It is unſufferable to reproach the preserver of several people.

They continually do the gratitude to the good by attention being occupied in the proſperous acts they reſolve to pleaſe the individuals leaving the happieſt health.

He look at the different holy places and cloſed his hands.

Pointing to kriſanu, oh ſalute the appellation, who removes the diſtreſs of thoſe who bow to him, whoſe feet ſpring out the ganges, who is plaſtic of the world who lives in the Pagoda of Ranga so forth, who viewed the universe plainly.

Kriſanu replies I do not agree with the sense of the third foot[a] of the verſe, Haris whoſe Eyes are the moon and sun, how will he be able to look at it.

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a *The third foot is, he viewed the univerſe plainly.*

Hearken it.

May Hari who is as black cloud being with the goddefs of riches deftroyer of the foes of the gem of grief, who is a form of the world, whofe eyes are the moon and sun, who is friend of Sugriva, whofe Sons are Kufa, Lava, Brahma foforth confer ample profperity.

Oh friend, liften the brief efsence of the exprefsive fubject,

A perfon who wifhes to have happinefs, fhould not accufe the deities, mankind boafts & there is no difqualified people in the three worlds in this vicious kali.

Krifanu replies I ascertain the virtues of every thing by the reproach argument on any thing to affix it,

Thus speaking the happinefs of mankind, trying the holinefs of the different pious places deities and countries travelled abroad, blefsed the annual feasts of Sriranganadh so forth promote the rich of the people, the performance of the sacrifice of twice borns, while expels the offences of the people, may attend happinefs be succefsful of Vedantacharis exprefsions of the rites of Vede the deity of Anjanadri succeed.

May the good approve my work though it abounds with errors but not disregard it.

FINIS

APPENDIX.

Andhradésa—or the Tilinga country, the limits of it is noted in a Sanscrit work entitled Ahobalachandasu, the metropolis of this country, was Orungole, a detailed account of which is given in Mr. Campbell's Telugu Grammar.

There was a King of this City named K'shéméndra, who had two sons, called Vejayaksha, and Soméndra: the former had a son named Vishnu Vard'hana, and the latter another named Uttungabhuja; these two divided the country, North of the Godávari River between them. Vishnu Vard'hana resided at the city Dharmapuri, and conquered several Princes, and possessed four hundred Hill Forts, and Towns, and received the dedications of Books.

Vishnu Vardhana had a son named Nanda, who erected the Hill Fort Nandagiri in his name, the heir of the latter Vejayavara had a son Somadéva Raja, who went to the Capital Kandara, and ruled the King-

dom, he granted one thousand four hundred and forty Villages to the Bráhmins, he fought with the King Katakabillana, and departed his life in battle. Katakabillana, his conqueror, took possession of Kandara, plundered the Fort, and razed it to the ground, the consort of Somadéva Rája being pregnant, secretly went to Mádhavasarma, a Brahmin of Anumakonda, and lived at his house.

Katakabillana marched in search of her to Anumakonda, accompanied with four kind of Armies; Yaruka Dèva Raja, the King of that country, being unable to resist, Katakabillana ordered his people to search out the wife of Somadéva, they discovered her at the dwelling of Mádhavasarma, who then, with numerous other Bráhmins, asserted by oath that she was a Bràhmin woman, and declared that those who should carry her away would be exposed to death, and incur a severe sin on themselves, Katakabillana, in consequence, relinquished further pursuit of her, and returned to his country.

Some time after this, she was brought to bed of a son, at the house of Madhava Sarma, (who gave him his name), he grew up by degrees, and became a Prince of Anumakonda, by the grace of Padmàkshi.

In the year S. S. 230, Cycle year Tárana, in the month of Margasir 5th, of the moon fortnight, he was installed on the throne, he ruled the Kingdom, fought with Katakabillana, and killed him and nominated his son to the kingdom, and received one crore of coins, returned to his country, and granted one thousand Villages to the Bráhmins of Anumakonda, as Agraharams.

His son Padonasana took two crores of Coins from Billana, and reigned happily in his dominion.

His son Vannama Raja put Katakabillana to death.

His son Pindikondama Raja, destroyed and rooted out the Turashkas, and collected eighty lacks of Mádás Coins.

Katakabillana opposed him, and sent one of his Officer, Nalarudra, who fought with him and received twenty lacks of Mádás; Pindikondama Raja, being dissatisfied still with him, he himself marched, against Katakabillana, fought him, and received contribution as before, he erected pillars of victory, and retired to Anumakonda.

His son being an infant, his maternal Uncle managed the country,

he conquered the Mahatrastra, Yavana, Ghurzara, and other Chiefs, and raised the pillars of victory, he killed Katakabillana, and installed his son in the kingdom of his father, and reported this circumstance to his maternal Aunt Kuntaládévi, he conquered the Kings of Anga, Vanga, Kalinga, Láta, Chola, Népála, Pándya, and Pulinda, and extorted contributions, he performed the sacrifice Putrakámësti to obtain the issue.

This Bhuvanéka Malla conquered several Kings, that he might obtain sons; he prayed to the Goddess Kàkati, from which time that race obtained the name of Kákativamsam.

His son Kákati Prol-Raja fought with Katakabillana, killed him, and installed his son in the kingdom, he erected the Pagodas at Gungapuram, and Hidimbéswaram, which are situated three cosses from Anumakonda; as a cart was passing two cosses south east from Anumakonda, a stone touched the cross iron of the wheel and turned it into gold, the King having been apprized of the extraordinary event, went in person along the route, the cart had arrived at the Parisaivéde Lingam, he first intended to bring it to Anumakonda, but finding it difficult to carry

off, he built there a Pagoda, and denominated it the Parisavédi-Linga-dévâlaya, in the Tilenga language, Parisavédi Sambhu-Gudi, he also erected there five hundred Pagodas of Siva, ten Pagodas of Sakti, ten Pagodas of Virab'hadra, ten Pagodas of Ganapati, three hundred Pagodas of Vishnu, and provided for the observance of ceremonies of deities; when the city was erected, he built a Fort round it as far as one Yojan distance; as the Parisavédi Lingam was discovered by the touch of a cart's wheel, he denominated the city Orungol, from a single remarkable rock or stone, then it was called Yakasilanagar, by the Sanscrit poets, he caused necessary implements of divine services to be made of Iron, which by touching the Parisavédi Lingam were turned into gold, the city of Orugullu was built in the year A. S. 909, corresponding with A. D. 986.

His son Kakáti Rudara Máharaja, was born under a malignant planet, it was predicted by an Astrologer that he would destroy his father, therefore he exposed the child; the gate watcher of the town seeing the child thrown out, reported to the King, who gave the child to the Pujari or Votary of the temple of Parisavédi Samb'hu, who was

devoted to nourish the child, accordingly he reared him until he attained to manhood, and was then employed to attend the Pagoda of the God, to perform some office.

On a certain day Kakáti Prol-Raja went alone to visit the God ; as he was returning, his feet touched his son Rudra, who was asleep at the gate of the inner temple, he started from his bed and stabbed his father with his dagger, the people who were without, being alarmed, seeing what passed, seized Rudra, Kakati Prol Raja knowing that he was his son, told the people that the design of the Almighty must transpire by any mortal, so he then denominated him by the name of Kákati Rudra, acknowledged him in the succession to the kingdom, three days after he departed his life.

Rudra Raja ruled over the country ; to be released from the sin of slaying his father, he performed several Charities, he founded the village of Veduru Palla, two coss west of Anumakonda, and erected the image of Sakti, at Mogilicharla, he conquered all the Kings, and destroyed Katakabillana, and placed his son at Katak, he conquered the most powerful Kings, received the tribute from them stamped the

Gunga Varaha coins, he destroyed the Mléchas and expended a great deal of money in erecting the temples of Siva, Ganapati, &c. at Yékasilanagar, otherwise called Orungul, he also built a Pagoda at Anumakonda in his own name; Rudréswer had granted eighty-four villages to the God, as he had no issue, he went to Srisail, by the favor of Pátála-Lingam, he obtained a son, to whom he gave the name of Ganapati-Raja, he conquered the Kings of Eastern countries, and Pandyadésam, and received contributions from their sons, and re-established them in their kingdom, from thence he went to Raméswer, bathed in the water of Dhanushkotí, granted eight Tula Purushs to the Bráhmins, and returned to Anuma Konda, and ruled his kingdom, and he was killed by his brother Mahadeo Raja, who reigned after him, he was slain in the war with the Deogiri Kings, after a reign of three years, with the dissatisfaction of his Courtier, Ganapati Raja, son of Kakáti Raja, succeeded his Uncle Madhaya Raja in the kingdom, on hearing that his Uncle was slain by the Deogiri Kings, he went and fought, and conquered the Deogiri Kings, and received contributions and ornaments, he married the daughter of Deogiri King, named Rudramadévi, returned to Orungule; he erected there a Pagoda also, a stone Ram-

part, round the city, on the door frame of that fortification were carved curious figures by him, on being informed on a certain day that a Brahmin Tikkana Somáyagi was coming, he advanced to meet him, and was received, and treated him honorably and respectfully, learned some sciences, and the terms of Vedánta, and disputed with the Jains of Anumakonda, and conquered them in disputing on Logic, he thereupon caused some of them to be killed, others to be put to death in oil mills, banished the rest from the country, and suppressed the worship of the Jains in the thirty Pagodas at Anumakonda.

The King of Nellore, of the sun race, named Sidhi-Raja, being unable to suppress the disturbance or rebellion raised by Akkaña Boya, quitted his own country, and went for refuge to the neighbouring provinces.

Gangapati-Róyulu being informed of this circumstance marched in to Velanád with his Army, and burnt the country and returned to his capital.

His son Prátápa-Rudra was born in A. S. 1164, cycle year Nandana

educated in the Véde, Sciences, Archery, Poetry, Morals, for Kings, &c. When he attained sixteen years of age, he married sixteen girls, Visálakshi, so forth, and was installed to the throne of Orungole, and ruled his subjects with justice. One day having mustered his Army of nine lacks of soldiers in his court, he went to Rámêswer with the requisite troops where he granted seven golden cows to the Brahmins; and the low cast people, who made a disturbance, he punished severely and returned to his capital. One day while he was consulting with his Siva Devia, his consort Visálákshi came before her lord, but was ashamed to speak to him about some secret events, Pratápa-Rudra, at the conclusion of his conversation with his Minister, conducted him to his house, and went in to his secret apartment and sat on a golden seat, he called his consort, and said to her, Siva-Dévia is most intimate with me, he is not a common person, but a great prophet, after that period, she made a golden image representing him, and faithfully worshipped it on the holy days. One day when Pratápa Rudra was setting in his court, the Artificer of Orungole took the opportunity of the absence of Bráhmin Astrologers, declared to him that the science

of Astrology was invented by them, and that excepting them no body thoroughly understood it, so they shewed a magical process of thrust-ing an iron rod through a large stone; the votary of Rudréswer's Pagóda named Rudrajaya, went to Pratapa-Rudra, acquainted him that the magic is not known to the Pánchalás, but to them, then he shewed a miracle of blood flowing from a branch of Arka tree, where the thunder bolt had fallen, the King had spared him a village and a palanqueen as a reward; then after the Bráhmins had understood the proceedings of the said people, he said to the King the astrology is one part of the véde, how can this be? They replied that they could draw out the milk of a cow on any occasion, the King ordered them to extract the milk of a barren cow, they all went away, one of them Vélugurti Somayagi, being a chief astrologer, on a fruitful hour squeezed the milk out of the cow, then Pratápa-Rudra was highly pleased with his ability, and granted him an Agrahara village, called Kusatarpanam, on the bank of the river Godávari: one day Sudarsana, a chief learned man, being mounted on an Elephant, accompanied by a body of one hundred Vidvamsás departed to the court of Pratápa Rudra, and begged

of him to give alms, the learned conversed with him on the sciences, and confuted entirely, as he was not able to stand exert to bequite them in cross discourse, and said this day is new moon, they replied it is full moon, as you were not able to stand the examination of the sciences you have now asserted so, they went away in eager, afterwards Velli Mallikharjuna visited the goddess, and prayed to her to fulfil the determination of the learned, she promised that the day the moon should appear, it was accordingly found, that Sudarsana Mitra had quite apalled his opponent, who afterwards treatad him respectfully, the King was pleased with the uncommon action of Mallikharjuna, carried him on the conveyance of Brahmins, and presented an immense deal of wealth, partly he gave to Sudarsana Mitra, and dispatched him away.

It is related in the village of Satore Anantachari the brother of Kristnama Chari being laid with a washer-woman, her husband discovered them and killed them both: the Brahmins refused to carry the corpse, Kristnamachari understand it, and meditated in his heart on Vishnu, then the corpse walked itself to the grave, than the Brahmin

fell at his feet and begged of him to excuse their fault, he replied that he had no animosity against them, the King having considered his merit, sent for him, and appointed him as a superintendant to fifty villages of the Orungole province, and granted him a village in free gift, he went to Sántore, where he raised a stone fort to prevent the incursion of the robbers, and managed for three years, during which time he made a number of copper plates, expending a vast deal of money which he had procured there, and engraved on them four lacks of verses, which he had composed, intended to carry them on the carts to Srirangam, the hill officers defamed him to the King, who refused to make inquiry into that subject, then Kristnamáchri understand his departure is reported to the King, he delivered the accounts of three years management, found a balance of three lacks of Pagodas standing, he praised Vasudeo by a verse, whereupon a golden shower fell in that city, the King was pleased, made numerous presents to him, and permitted him to go to Srirangam with his retinue.

One day Palakurti Somayagi said to Pratapa Rudra that he could not perform his religious rites in this country, therefore he would go

to the southward, then he granted a village Gostipura, he shewed Ranganaadha in this manner; great many miracles of the sages were performed in that country; during his government he sent an Army against the rebellious Turushkás and confined their chiefs, in course of that time the Raja of Deogiri departed his life, his brother arrived at Orungole, as he could not enter the prisoner's room, he directly enquired for the lodging of his brother's family, and sent them off in the disguise of fakeers, he followed Jamalmulk to Dheli, consulted with the Sultan to conquer Orungole, and assembled an Army of the Western Allies one lack of Troopers, and two lacks of Foot Infantry, encamped near Récharla; the Emperor of Dheli appointed Mulkini-Khan as a General to the army, then Katakabillana marched with a large force against Orungole and encamped at Maccolgram; Pratapa ordered Narapati Royulu to fight with his army against Malikinikhan, who gave a bloody battle and defeated a large body, and the remainder of the foot and troopers retreated away; Pratapa-Rudra sent his brother Annamadeo, and seventy-two commanders of his army against Katakavallabha, who lost nearly all his army and fled away with the

remainder of his force to Dheli, the petty Kings brought their detachments: Narapati Royulu killed four thousand soldiers of Katakabillana and beheaded him, the other Rajas were scattered away; Pratapa-Rudra passed the fort of Sindhu-Kataka, Katakabillana assembled again an army, the Sultan encamped on the North of Orungole with a large body of forces: they fought; as formerly Mukundabillana went to see Orungole, when he on that day approached the gate of the Fort, Pratapa Rudra understanding his arrival had apprehended him, then Koti Palli-Viswanad after paying three lacks of Pagodas released him from confinement, then Katakabillana joined his army and fought with Narapati Royulu, and defeated him; Ullukhan deserted after fighting some time and returned to his country; Katakabillana retired to his capital and determined to visit the golden spire in a tank, broke its bank and let the water run out, he subsequently met with disasters, that terrified him and made him proceed in all haste to his town, he afterwards marched with an army to Orungole against his former enemies; Annamadeo with seventeen Padmanaiks, Pratapa Rudra, and his original warrior fought against Sultan Ullukhan, who was General of the Musulman's army, in this manner he gave battle

seventeen times with nine lacks of archers, Ullukhan being unable to conquer him negotiated a peace on paying five lacks of Pagodas. Sometime after they again declared war with Pratapa Rudra, during that interval he saw many malignant omens, and understood by a Brahmin that the Lingam of Parisavédi had lost its power of converting iron into gold as before, and he was very sorry. A few days after that he went to the Pagoda of Padmakshi goddess, faithfully prayed and laid his sword as usual in her presence, which turned into a snake and entered into the mouth of the goddess, he was deeply surprized and went to his court and informed this circumstance to his councellors Sivadevaya and Mallikharjunadeva, who replied to the King, that there was a promise of the goddess to his ancestors Mádhavavarma to continue the dynasty of Orungole for one thousand years; it seems that time is expired to this day; at this declaration he was exceedingly grieved and retired to his secret apartment; on the succeeding day, he mounted on the elephant attended by a considerable force, encountered his adversaries, when he lost a multitude of his army and many of his officers, Padmanaiks, &c. became prisoners by Ullukhan, then a number of soldiers were killed by Katakabillana, the force of Narapati Royulu was defeated, when the army of Pratapa Rudra was driven

away, Annamadeo opposed the enemy and destroyed a number of warriors and made the rest take shelter in their native country; Ullukhan demanded for the Naiks twenty lacks of Pagodas, which Pratapa Ruda paid in order to release the Naiks from confinement.

Pratapa Rudra understood it, and was highly terrified; and gave twenty golden Cows which he brought for the use of the war; and releived the Naiks from imprisonment. Buchareddi was quite surprized at his generosity and regard, terribly fought with the Sultan and released Pratapa-Rudra, then the Sultan's army despaired to conquer Pratapa Rudra, about eight lacks of Foot Infantry returned to Delhi, when the remaining force of the Sultan halted on the banks of the Godávari by the fatigue of the battle; Pratapa Rudra after his repast, sitting on a secured place, one thousand and fifty torch lights, one thousand and one hundred attendants, learned Brahmins one hundred, Gandambhat, &c. one hundred religious guide, the Royal relation five hundred, two hundred richest merchants, one hundred wrestlers, physicians one hundred, twenty astronomers, one thousand washermen and barbers, the people of different profession seven hundred, Royal Cavalry five thousand, eight hundred elephants, Sarabhanka-Mallikharjuna, &c. two hundred, a certain

Brahmin composed a Rhetorical Work, and carried to dedicate to Pratapa Rudra, which he heard attentively, and gave him his seal ring, and denominated him Vidyanádh, proceeded him on the back of elephant, and dismissed, the Brahmin disposed it for ten lacks of Pagodas, to the opulent merchants, on the succeeding day Pratapa-Rudra fought terribly with Ullukhan, and lost abundant of his forces by the enemies, and fell himself into their hands, Ullukhan sent him as a prisoner with his retinue to Dhili, with twenty thousand of his troopers, the Padushas seeing his third eye dreaded and sent him back to his capital, in his return he halted at Kalésmer on the banks of Godávari river, and was indisposed for sometime, then his minister Sivadévia predicted his death to be in twenty days, Pratápa-Rudra sent for his brother Annamadeo desired him to succeed in his place before his departure as he had no progeny, when he understood his refusal he was at a loss for a successor to his throne, Sivadévia advised him to instal Annamadeo by any means, and perform the necessary benevolence, the Pratápa Rudra sent for his relation and treasury from Orungole, and distributed it among the brahmins and royal relation according to their dignities, forcely installed Annamadeo to the kingdom and delivered him the remainder treasury, he turn a prophet,

wore Rudrák'sha and rub the ashes, contemplating Sambhulingam in his heart, in the water of Godávari and departed his life, in Rudrodgari year his wife Visálákshi entered the funeral pile with her husband, his brother Annamadeo performed the funeral obsequies, resigned all secular concern, installed his adopted nephew Virab'hadraia in the kingdom, and proceeded to the range of Vind'hya Hills, accompanied the Virupakshia, the minister Sivadévia departed to Srisail to perform the devotion. Virab'hadria fought a considerable period with the army of Dhili, Sultan gradually diminished his force and commanders of his army, and he was obliged to give up his kingdom to the Musulman, since that time the Navobs of the Mussulman government took possession of the country and retained to this day.

VAISTNAVA.—There are two branches of this Sect, Vadagala and Tengala. The latter never make sacrifice, pretending that they cannot be supplied with the pure materials * that are necessary for the purpose in the present age. The Widows retain their hair, considering that the touch of a barber would pollute them; they consider to ring the bell with the left hand is a great sin, for its use is prohibited in the houses; they only make Brahmayagnam, but never do Vaisya-Dévam, considering themselves prohibited from making offerings to any other deities, (except Vishnu).

They ring bells when they adore the deity at their own habitations, also as a token of calling Deva's or Gods, or driving away the Rákshasa's (or Giants) with their left hand, because their right hand is occupied in worshipping.

They use the five principal sacrifices which are peculiar to Brahmins in general; viz. Brahmayagna, or reading certain chapters of the Vede,, and the other four have separate terms as Vyswadévam, thus after the food served to the deity, which they divide into three parts, one to his priest, another to him and his family, and third again is divided into four parts, viz. one for Deva-Yagnam; made in four parts, or viz. one, for Deva Yagnam, offerings are to be made in the fire; second Bhuta Yagnam, to give rice to Brahmins, fourth Pitru-Yagnam, to divide rice into 36 parts in the name of deceased Ancestors, pronouncing a certain Mantras, after concluding it, they throw it away to the crows, on particular occasions they used to summon a number of learned Brahmins, wash their feet, pronouncing a holy mantra, and drink the water.

Vede is the chief object to arrange the method of the religion, and next Dravida-Véde, because the latter is considered as a translation of the former.

They use three distinct marks, but the first of them is to be considered as the foot of the Almighty, that exists over the head of the serpent; and the other two are only gained by practice: in like manner they use the same mark which may be placed on the forehead and in the eleven places of the body,—thus, three on the belly, one on the bosom, two on both arms, four on the four parts of the neck, and one on the back.

They perform Sradhas of the deceased on the 11th day of Ekadasi, like the Smartavas; the bathing, and other usual ceremonies are performed by them for the purpose of purifying the soul.

They bathe in the sea, because it is admitted by law.

They bathe in the Gunga according to the law.

They drink the Panchakavayam † to purify the soul; this people first offer the food to the deity, and afterwards use the same for Sra'dha.

This sect has two Vedes, and two Vedantas of both dialects—namely, Sanscrit and Dravida. Brahmins in general read Vedes, the maxims of the Saint Vyasá, regarding Brahma Sutraus, Purāns, histories, law books, &c. which were written in Sanscrit, but the Vede, which was written in the Dravida dialect, is peculiar to the tenets of this sect only, and its origin is as follows:—

There were Alwars who had formerly resided in Varkuntham, holding different offices, viz. Panchajányam, a Conch; Gāda, or a Club; Nandakam, or a Sword; Chakram, or an instrument of a circular form; Páduka or wooden Shoes; Sēnādhipati, General of the Army; Kowstubha, a species of Gem; Garuda, the vehicle of Vishnu; Lakshmi, the consort of Vishnu;

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* Means pure place, meaning a place under the God of the Kings of Kshatriya cast.

† The word Panchakavayam signifies the five things which are the five substance produced from the body of the cow, milk, butter, curds, dung and urine mixed together.

Vanamalāmsam, a Garland; Sri-Vachankam, natural mark, which is on the left side of Vishnu; Sarnam, a bow; Seshamsam, a serpent, which is used as a bed by Vishnu, and they were directed by the deity Náráyana to be born in this world, in different castes, and to publish the twenty-four Dravida-Prabandha, which contains four thousand and three hundred verses, and these are termed as Vedes of the Dravida dialect, and in the support of this some remarks have been given by the Saint-Bhargava.

The eleventh Alwar Parakalal-Alwar, Tirumanga-Alwar, was born in the year of Kali 2108, who in the early part of his life headed a gang of Thieves, and committed robberies, whilst he was following the pursuits. God having reso lved to try his mind, came on some day to hunt in a forest, in the form of a human being, riding upon a horse, Tirumanga-Alwar met him in the desert, robbed him of all his jewels, and seized his horse, but he found it difficult to pull off the ring which was on his toe, and consequently he asked him to give it, he told him to take it if he could, Tirumanga-Alwar had no sooner bit off the toe, in order to procure the ring, then he became possessed of divine knowledge, and perceived that the person whom he had so robbed was God, and besaught him to forgive him the sins he had committed, God replied, "if you lay out the money which you have procured until this time by robberies, in building Prakaras or walls round the temple of the deity Ranganadha at Srirangam and Mantapams, (or roofs) supported by pillars, in the temple, then the deity Ranganadha will be pleased to make his appearance, bestowing blessings on you, so that you may succeed in the object of your wish; accordingly he laid out all his money as he was directed, in buildings, and took the temple under his superintendance, whereby he obtained the favour of the deity, Ranganadha, who appeared and allowed to expound his will; then Tirumangay-Alwar, together with five persons, of different offices in the temple, viz. first Kohanavar, adorers of the temple, or a King, &c.; second Kodavar, the servants of the temple; third Koduvaleduppar, Carpenters; fourth Poduvar, the reader of the Vede or Songster; and fifth Vadayaduvar, the persons who are occupied to Vahana,* &c. explained thus, "First, the Vede, which was written in the Dravida dialect, should have the same Sontamotama as Vede, at the celebration of Adhaynochavam, in the month of Margasir or November, conformable to the remarks that were laid in the chapter, viz. Agastyasamhita, the composition of the Saint Agaystya, Vásudevá Sanhita, the composition of the deity Vasudeva, and Narayana Sanhita, the composition of the deity Narayana; of the Sastram called Pancharatram, and second the image of the Sathagopa, as he was the first guru or priest of Srivaistnavas, and most reputed, the other that published twenty-three Probandhas or works up to this time, should be sent for from Tirunaghiri to Srirangam at every Adhyanochavam. The deity Ranganadha, complied with his desire, and allowed Dravida Vede to have the same virtue as the Vede, that is to say, he prohibited reading the Dr avida Vede, on some particular days like Vede, and established a system of reading Dravida Vede before the deity, and Vede behind him, and permitted the Image of Satha-Gopa to be brought from Tirunaghiri to Srirangam in every Tirukottohi-vuchavam after sending Sri-Pada-Sangijanas (or the people who are occupied to convey the Vehicles) with a letter, Tirtha and Prasad offering food, in that condition it was passed for a length of time by the present revolutions, it was not convenient to send for the Image of Alwars † from Tirunaghiri to Srirangam whereby the Dravida Vede was disused and forgotten.

* Brahma admitted it equal to Vede for five nights, therefore it was denominated Pancharatrams or five nights, the latter was composed by a great penitent Vighnesa.

† The word Alwar is particularly applied to Satha Gopa, although it is a general term for those who publisted the P--bandha or works.

Tirumangay-Alwar while building the edifices round the temple of the deity Ranganadha, finding the money he had procured by committing robberies insufficient, retired to Nagapatam, accompanied by his brother-in-law, for he was informed that there was a golden Image near that City, in a Temple without any door or gate, but a hole on the upper part of it, covered with a wheel turning violently so that it would destroy whatever touched it, and the secret of stopping its motion was only known to the adorer of the temple. Tirumangay-Alwar and his brother-in-law after arriving there found it difficult to enter into the temple, and to prevent its motion they brought several plantain trees and placed them in the direction of the wheel and by its frequent cutting the Nara (or the thread which they contain) it would choak the screw of the wheel, and stop its motion; afterwards Tirumangay-Alwar desired his brother-in-law to enter into the temple through the passage, who having entered into it, pulled the Image and handed it up to Uyakondan, and the poor man when he intended to come up found it impracticable for his body had swelled by the excess of joy, that he had gained the object for which he was sent in: there is a custom among thieves when any one is unable to return through the passage by which they had entered in, his companions cut off his head and carry it away with them to prevent discovery; while the brother-in-law was giving the Image of Bhavis-ottara Achari to the possession of Uyakondan, he said, "after the wife of my sons bring forth a male child, give him the name of Yamuni; when he comes to maturity, teach him the science of Yogarahasam, or secrets of contemplation and the Sastram called Pravarti, (dictates of faith) and then give him the Image." And he particularly commissioned Uyakondan to be attentive to his daughter. Tirumungay-Alwar retired to Champakaranam where he departed his life, and obtained salvation.

Afterwards Uyakondan, conformable to the directions given him, superintended his daughter, but her father-in-law and mother-in-law were much discontented with him, and beat him with much cruelty. In the mean time there arrived a Pundit of great talents, and while they were considering that there was no person qualified to argue with him, Uyakondan although he was suffering under severe hardship, yet reasoned with him in every Sastra and obtained superiority, whereupon they released him from slavery and treated him with great humanity and distinction; some time after he formed several positions in the Sidhanta, he had five disciples, viz. Manikkàl Nambi, Tiruvallikeni Panermal, Settalure Sadalangordasur, Gomatham Tiric Vamarbarappan, Vala Parumalanangai, when he was instructed in every science and appointed them to protect the Sidhantam and delivered the Image called Bhavishya dachàri, which he had from his priest Nadhamuni, to one of his disciples named Manakala Nambi, and directed him as Yamunachàri the Grand Son of Nadhamuni being invested with the power of administration, and totally neglected the pious knowledge and composed mind, therefore to exert the best means of alluring him from ostentatious pursuits to pious knowledge such as administration, &c. and to give the Image to him, and he obtained salvation.

Afterward Manikala Nambi, in compliance with his Priest's command arrived at the City where Yamunáchari was ruling, acquired the friendship of a Cook of the Raja (Yamunachari) and for some time he used to give the greens called Mullamusti to dress it as a curry for the Raja, who considered it as a luxurious repast because it had an agreeable taste, and some days after Manikala Nambi discontinued bringing the greens, and the Raja was displeased with the Cook that he did not dress that vegetable, the Cook said the Brahmin who was accustomed to bring it had neglected to do so, then the Raja sent his attendants to bring him, after he appeared, the Raja questioned him "Why did you not bring the greens for my use, whilst you are employed for that purpose?" the Brahmin Manikala Nambi replied that

" I was not bound to your services on receiving payment, nor have I any desire to provide money by your favor, but only I adopted this plan, in order to meet you with the view of communicating the direction of your Grand Father, (Nadhamuni,) in compliance with the desire of my Priest Uyakondan, who is also one of his disciples, that is to say there is an exhaustless treasure under the shade of a tree called Ponna between the two streams of Raveri at Srirangam." Manikkala Nambi after concluded, pretended that he could display the treasure by Magic, if he came alone with him disguising himself after rubbing katuka, a kind of black substance on his eyes, for he was shortly expecting to go away to perform the penance, whereupon the King Yamunachari, having heard followed him as far as the place he mentioned, Manikkala Nambi made him as a monk and instructed him in the principles of the religion, gave him the Image called Bhavishya-dachári of Nadamuni which he had from his Priest, and conducted him to the presence of the diety Ranganadha, and explained that the feet of the diety is an inconsumable treasure; afterwards Yamunachari immediately left off the desires he had both towards his family and his kingdom, and restored the descendants of the former King to his dominion, and caused his four sons to have applied the marks of Sank and Chaker, by Manikkála Nambi, and resided there superintending the temple; Manikkala Nambi had nine disciples, Yamunáchari, whose four sons Nambulla-Arusa-Nambi, Taivattuka Sattanambi, Teruvarango Plumàlayavaru, Suru Pallureadayàr, Pilla Tirumalaram Sattadasar, Vanga Purattache whom he instructed Bhakti-Pratipàdakam dictates of piety, and Pravritti Pratipàdakam, dictates of faith, and after some time he obtained salvation.

Yamuuáchari had also a number of disciples, he instructed them in the above sástra, and composed and published eight other valuable Works in addition to the above sástra, viz. Agama-Prameyam, (1) Srepurusha-Nirnaya, (2) Atmasidhi, (3) Samasidhi, (4) Isuversidhi, (5) Gatardhasangraham, (6) Stotrakatnan-Chatusloki. (7)

Among the disciples of Yamunàchàri sixteen were reckoned pre-eminent, viz. Pariya Nambi, Pariya Tiriumala Nambi, Terickodeyár Nambi, Tirumalayandan, Vanamamalayandan, Taiwári-Yándán, Isucerándàn, Aswandarálwár, Tirukkuruhurudásar, Rangacholandán, Ràja-Patni-Ziruvaranga Tammen, Tirumuruappan, Tirukachi Nambi and Taivattukarisi, one of the disciples of Manikkala Nambi or a son of Yamunachari in his first age became also as a monk or recluse, and was appointed as secondary to Yamunichári, had a son named Pariya Tirusorala Nambi and two virgin daughters, the elder named Kantimati and the younger named Sridevi. Previous to his attaining the habits of a monk Sanayasá Srama Yamunàchari sent them with their mother to Tirapati, investing with the power of priesthood, in order to have Tirtham at first before it is decided, among others, and he sent the Satta Nambi his junior son in his first age, and Tirukachi Nambi, one of the 16 above mentioned principle disciples to Kanchi in order that they might have the Tirtham at first, and the latter to fan the diety, and the Nambulla, and Arusa-Nambi, the two sons of Yamunáchàri, at his first age, the former is alloted to sing in presence of the deity Ranganadha, and in consequence he was denominated Arayar, and the latter to have the first Tirtham at the daily ceremony at Srirangam, Pariya Tirumala Nambi, who was lately sent to Tirupati, annihilated all his family concerns, and one.

(1) Authority of Vede.
(2) Ascertaining the signs of males and females.
(3) Contemplation.
(4) Maturity of the desires.
(5) Attaining the supreme knowledge.
(6) Recovering the former knowledge.
(7) Four verses containing the praise of God.

day his mother desired him to procure two persons that were suitable to give his two sisters in marriage, and he answered, " Why will you ask me to do this, I am not a creature nor have I any concern with them, therefore you may go and apply to the deity Venkatesever, he will advice you how to act." Whereupon his mother together with the two daughters, immediately went to the deity and said to him as follows: " Oh Lord my father-in-law and husband are both retired to a secluded state, and my son also is equal to them in virtue, though he has not yet retired to that state, and as there are no protectors to his family, I am therefore solely depending on you, for these two girls have arrived at the marriageable age fixed among Brahmins;" When the diety inspired a person to deliver the oracles as follows: that there will come two Brahmins of themselves to your residence and to whose sons you may give your daughters in marriage, they are two Vadamal among Smártavás, one was inhabited by Srirángam, and the other by Madhura-mangalam, who are friends of each other, they had two sons. While they were considering at Sri Parumuttore regarding the marriage of their sons, one day the Venkateswer has expressed in their dreams to come to Tirupati, with their sons, the next morning when they arose from their bed, they related to each other, what they had dreamed, and immediately retired to Tirupati, where they were inspired by the deity to go to the Residence of Pariya-Tirumala-Nambi, afterwards these two aged men sent a notice to him, that they had come by the direction of the deity Venkateswer, Pariya Tirumala Nambi perceiving that they were not the Vaistnavas refused to give his sisters in marriage, whereupon he was inspired by the deity to apply to them the marks of Sank and Chakra, afterward Pariya Tirumala Nambi applied to them accordingly, among his younger sisters he gave—the elder named Kantimati in marriage to Késava Samayági who is the son of the old man of Sri Parumudur, and the younger Sri Dévi in marriage to Govendabhattar, the son of Madhura-Mangalum-Tirukachi Nambi who is appointed to fan the deity at Kanchi was an inhabitant of Punumalli, from whence he was accustomed daily to arrive at Kanchi about 9 o'clock in the morning and to return from thence after 9 at night. The deity Varada Raja approving of his pious and confidential service used to speak to him personally, Tirukachi-Nambi in his way to Kanchi used to offer his compliments to the wife of Kesavasomajye the son of the above mentioned old man of Sri Panumadure, because she is the descendant of the old man of Sri Parumudur, because she is descendant of his Priest, Yavanachari. One day she desired him to ask the deity Varada Rája, the cause of her not being blessed with a child, accordingly Tirukachi Nambi entreated the deity to explain the matter in question, to which the deity replied, " If she stood alone at midnight after bathed and apparelled in clear clothes, looking towards my temple opening her mouth, then a spirit will enter therein, and if she was not alarmed she will no doubt be blessed with a beautiful son." Which circumstance Tirukachuri-Nambi informed her; she accordingly bathed, and dressed herself in clean clothes and stood with a steady mind, when the serpent came and entered into her mouth on the next day at Srirangam, when Yamunárchári opened the chest to worship the deity, the Image called Bhavishadachari was not found; notwithstanding the chest was locked, he then explained to all his disciples that the Bhavishyadachari, might be inclined to be born in the world, because it was formerly related by Satha Gopa, to Nádamuni that when the Image of Bhavishyadáchári disappeared then it should be imagined that on the same day Ramanujáchari might be entered into belly. Ordered all his disciples to search, where he would be born, at Sri Parumudur the wife of Késava Somáyaji delivered a beautiful son on the Thursday in which Arudra, one of the 27 constellation was fixed, and the fifth day of the bright fortnight of the month of Chaitra of the year, Pingala 939 in the Ara of Salivahan corresponding to A. D. 1016 or 4119 of Kaliyug, and on the 11th day of his birth his maternal Uncle Pariya Tirumala Nambi, (son of

Yamunachari at his first age) gave to him the name of Yalayalwar and his father Kesava Somayagi cel brated the ceremony. Vupanayana, &c. instructed him in the Vede and sent him to Yadavaparakasar at Konjevaram to be instructed by him in the Sastra. In the mean time his aunt's son named Yambar, also came there to be taught by him; one day Yalayawar when he was anointing his preceptor Yadava-Prakasaka, was explaining the meaning of a sentence to his pupils reproaching the deity Vishnu, at which the young man was struck with grief, and sorrow began to shed tears, which fell on his teacher's thigh, whereby a wound ensued, and Yalwar explained the meaning of the same sentence without reproaching Vishnu, wherefore the preceptor perceived that this young man would be born merely to disdain his Sidhánta (or tenets) and asked him whose relation are you? the young man replied that he is the son of Pariya Terumala Nambis younger sister of Kántimati, then Yádava Prakásikar resolved to revenge this young man, at a convenient opportunity, which circumstance being known to Yavanachari at Srirangam, he conceived that the image Bhavishyadachari which had lately disappeared, would be changed and born in the shape of a human being, and he resorted to Conjèvara with the view of visiting the deity, Varadaraja as well as the young man, after his arrival there he proceeded to the temple of the deity, together with his disciple, and in his way, he met with the Monk Yadavaprakasa, who was returning from the temple accompanied by his pupil, Yamunàchàri questioned one of his disciple, Terukachi Nambi, do you know the person among the pupils of Yadavaprakasika, that had explained the meaning of the sentence, without reproaching the deity Vishnu, as he has been done by his teacher Tirukachi Numbi, replied that the young man who stand behind his teacher after three persons, is Yalayalwár, and also give you some tokens of his state, that his hands extended below his knees, and the upper part of his head is hollow, and he is the sisters son, Pariya-Tirùmala Nambi, and was born as a human being, by the directions of the diety Varada-Raja, having entered into the womb as a serpent through his mother's mouth, and brought bed Yalayalwár on the abovementioned date, and on this ground Yamunachári clearly perceived that the image Bhavishadachari was transformed into Yalayalwár, because on the same day of that month and year, the image disappeared, and he went into the Pagoda of Varada Raja, prayed and besought him to protect the young man, because he would be the reformer of Sidhanta or tenet of the Vistnavás, he afterwards returned to Sriramgam, some days after Yalayalwár married, and the animosities of Yadava Prokasa, were daily encreased against him, but he was not helped then he proceeded to Benares accompanied by his pupils, with an intention to sacrifice him (Yalyalwár) in the journey. Yambár, who is the aunt's son of Yaylayalwár, informed the treachery they intended on him, after they had crossed the river Nurmada, on the night of the same day, when they were marching from thence they did not awake him, but left him alone, so that he might be killed by wild beasts; two hours after the young man arose from the bed, found no one, except the tygers and other animals near him; he prayed to the deity Varada-Raja to release him from the danger that awaited him, and the deity appeared to him in the form of a human being, accompanied by his consort, holding a bow in his hand, and encouraged him with every kind of comfort, and promised him that they will convey him to his country, accordingly they conducted him by each of them taking hold of his arm as far as a well, which is in the vicinity of Sawri-Páka or Sawrimádu, near Conjivaran, when they desired him to draw water from the well, because they were exhausted by thirst; then this young man descended into the well, and brought up some water in his hand, and gave it to them; then they pointed him out of the road of his Country and disappeared, and this young man proceeded

to Cangivaram, and related to Tirukachi-Nambi the matter in question; the deity Verada Raja inspired Tiruckachi-Nambi, to direct Yalayalwár to bring daily one pot of water from the well, at Salapakam, which also come to the Yamunachári at Srirangam, where he immediately transmitted two songsters, that were acquainted with the divine songs to Conjenaram with directions to please first the deity Varada-Raja, and next to desire him to send Yalayalwár to Srirangam, in order to succeed him because he had a boil on his back, and by that disorder he cannot serve longer, and accordingly the above singers arrived at Conjuaram, and pleased the deity Varada-Raja with songs; the deity allowed them to ask what they wished for, except him and his consort; then the above two songsters besought him to send Yalayalwár to Srirangam, upon which the deity meditated a short time for his having neglected to except Yalayalwár, but at least he permitted him to proceed to Sriramgam; Yalayalwár followed them, and before they reached Srirangam, Yamunachari, as he was unable to bear the pain of the boil, went to Ranganadha, and besought to alleviate the trouble he was suffering; the deity replied, whatever good or bad may attend on a person, he should be liable to endure, and if he is not reconciled to it in this state, he is subjected to be born again in the world, notwithstanding this is the case of mankind, I shall indulge you with excuse, if there is any one of your friends willing to receive your disorder. Then Yamunachari came out, and communicated the condition to his 16 disciples; whereupon one of them named Manár-Nambi, consented to that proposal; Yamunachari was immediately relieved from his boil, but it was expected he would shortly depart his life, therefore he selected five from his 16 disciples, to instruct Yalayalwár in different branches of literature, viz. first Tirukotiyar-Nambi, to expound the meaning of the last verse of Bhargavagita; second, Tirumalyadwár, to explain the meaning of Tirunáymuli; third, Tiruvaranga-Pareednályar, to teach Vede which was written in the Dravida dialect, and was published by the 12 Álwars as well as Hita or beneficient passages; fourth, Pariya-Tirumala-Nambi to instruct the spiritual meaning of Ramayan; fifth, to apply the marks of sank and Chaker, and to instruct him in the principles of the religion. Yamanáchari, after he had given these directions to the above five disciples, he departed his life before the arrival of Yamunáchari at Sriringam, fold three fingers of his right hand and obtained salvation, and his disciples carried his corpse to the sepulchre, which had been lately allotted to Tirumangay-Alwar, and in the mean time Yalyalwar arrived there, and the people who attended there the corpse, requested him to explain the mystery of his folding these three fingers close to his hand, as no one could account for it; then Yalayalwar explained as follows: first I should compose the Bhasya, or the explanation of the maxims of Veyasa, and the Tiruvayamuli; second, I should give the name of Vyasa and Parására to my two sons; and third, should be denominated as Satha-Gopa, as well as Pancharátra-Sástra ought to be published in the universe, whereupon the corpse extended to three fingers, and they burried it, afterward Yalayalwár returned to Kanjiaram, without entering the city of Srirangam, the disciples of Yamunachari treated Manner-Nambi similar to their priest with humanity and distinction, because he willingly received his order, and after he departed his life, they celebrated his funeral ceremony in the same manner, as they had done that of the priest Yamunachari and Yalayalwár resigned his former situation, and his mother advised him to treat Tiruckachi-Nambi in the most respectful manner, because he is a man of experience in the Tenet of Vaistnava. One day when they were celebrating the festival to the deity Varada-Raja in a hall at the temple, Tiruckachi-Nambi arose from his seat several times, and Yalayalwár who sat by him, and observed it, also did the same, considering it a respect he owed to him in obedience to

his mother's command, Yalayalwár however asked him the cause of his getting up so frequently, he replied him, the deity turns his sight so often towards him, then Yalayalwár "said it true," what I have been told, that the deity speaks with you, but considered in his mind, that it is merely his pride for it is a strange, that when the deity turns his sight towards one why did not he to the other that sat by him, Tirukachi-Nambi replies "yet it is true, whereupon Yalayalwár desired him to ask the deity and inform him about the six doubts he entertained; afterward when he was one night fanning the deity, whom Terukachi-Nambi served being intently thoughtful he said, Yalayalwar desired me to inform thee that he had six doubts; the deity resolved to explain Yalayalwar as follows: first, I am the Supreme being in the world; second, it is the real and authentic Sidhánta which relates a difference between the soul and the deity; third, faith is the only object for gaining salvation; fourth, those that follow the Pravritti, or dictates of faith, although they recollect the deity or do not at the moment of their death are liable to have salvation; fifth, if a person possess faith which will expiate the sins committed in his last age, and, andictates his next birth, but the good or bad that attends on him in this present age would not be irradicated notwithstanding this is the case, he will however obtain salvation at the expiration of his time; sixth, unless Yalayalwar be bound himself as a disciple to Pariya-Nambi (who is one of the disciple of Yamunachari) he could not be associated by the deity. Next day Tirukachi-Nambi relates to Yallayalwár the above sixty satisfactory replies of the deity Varadarnja; ever since Yalayalwar heard this expiations, he considered Tirukachi-Nambi equal to his Priest; one day the Brahmin came to Yalayalwár exhausted with hunger, and he directed his wife to give rice, which she refused, when Yalayalwar with an intention of trying her mind caused a Sudra to come to his house with an empty-Cudjan, pretending that it was a letter brought by him from her father's country, when he directed his wife to give rice, then she immediately gave it to him, Yalayalwar considering that certainty particularly existed on the part of his wife, he determined to reture from the worldly things, and take upon him the Sanyasam, whereupon his relations advised him to try her thrice in conformity with the laws of the universe, sometime after he summoned Terukachi-Nambi for invitation with an intention to treat him with much respect, and as Tirukachi-Nambi did not attend at the appointed hour, he went himself to the temple to call him, and in the meantime he carried at the house of Yalayalwar by another road, and informed his wife that he had come for invitation; then she gave him rice, in the same manner that a Brahmin gives rice to a Vysà, considering him as an inferior; after he had ate, she threw out the leaf, taking it up with a stick, as also the remaining rice and other eatables; afterwards she went to the tank to bathe. In the mean time Yalayalwar, came and asked his wife to explain the cause of her bathing, she explained that she has already given rice to a Vysa Tirukachi-Nambi, respecting whom he had ordered her before, and had thrown out the leaf, in which the remaining rice and other eatables and cleaned the place where the leaf was placed therefore she had bathed, whereupon he was enraged at her, however Tirukachi-Nambi convinced him that whatever his wife had done is right, because in the Kaliyug the distinction should exist between the sects, therefore you ought to consider that it is not from her own intention, but by the inspiration of the deity Varadaraja, when Yambar who is the aunt's son of Yalayalwar was at Benares, he bathed in the river of that place, and when he rose from dipping himself under water he found a symbol of Siva in his hand and asked his preceptor Yadavaprakasa, to explain to him the cause, who advised him to consider as Siva had appeared to him, since that time he resolved to worship Siva whilst it was so, the Priest or superintendant of

the Siva at Kalastri, departed his life by the inspiration of Siva, he had succeeded to that seat, after the arrival of Yadavaprakasa at Kanchi, Yalayalwár visited and explained to him all the circumstances, then Yadavaprakasa being satisfied with his virtuous qualities treated him in a kindly manner forgetting all his former animosities and Yalayalueár again began to read Sastra by him, during that the daughter of Tundiramandalam King was troubling herself being possessed by the devil, the King sent for Yadavaprakasa in order to drive away the devil, and when he came, he uttered some Mántra, the devil replied "that you do not know how to send me away therefore," should you send your pupil Yalayalwar, he knows better than you, then he returned to his house and sent Yalayalwar, and the devil treated him with much serenity and respect, and informed him if you give the water that bathed your feet to the woman then I shall go away, accordingly he gave water that bathed his feet, after she had drunk it the devil left her and went away, the King being satisfied with his capacity, loaded him with presents, which he carried and delivered to his teacher; in the mean time, the deity Varadaraja directed Tirukachi-Nambi to inform Yalayalwar to proceed to Pariya-Nambi at Srirangam before he was directed by the deity Varada Raja, Pareyá-Nambi at Serángam was also inspired by the deity Runganadha to bring Yalayalwár from Kangivaram, and to apply him with the mark of Sank and Chakar and to instruct him in the principle of the tenets of Srivaistnava, whereupon while he was coming down to Kangivaram, Yalayalwar met him at Madhurántakam, which is 50 miles distant from Kangivaram, and rejoiced very much for his having met him in the middle of the road, and presented his compliment to him and desired to apply those marks immediately, then he replied, that he will apply them to him either at Kangivaram or Srirangam, because those are the virtuous places, to which he replied that the place on which I met you is a virtuous one, because you possess such divine knowledge as to purify the place wherever you stand, whereupon Pareya-Nambi applied him with the marks of Sank and Chakars and instructed him in the principles of the religion, afterwards they both returned to Kangivaram Yalayalwar, gave him half of his habitation for his abode, and use to learn the book relative to Sidhanta of the Vaistnauas, and in the course of this time when their wives went to the well, to bring water, and when they were drawing it up from the well the water contained in the pot of Pareya-Nambis' wife sprinkled, and fell in the pot of Yalayalwár's wife, then she was enraged blemishing her pot, using her ill name and saying that you are the descendant of the sect of the Bruhacharana, which is the middle rank among the Brahmins, but we are belonging to the sect of Vadamal, which is rather superior than Bruhacharana, so they or each other quarreled and returned home, as soon as this circumstance came to the notice of Pareyanambi, he silently returned to Srirangam, not even acquainting with Yalayalwar for fear if he understand the matter in question he would perhaps leave off, his wife answering her cruelly, or imprudence, and were he to be here he would be instrumental in the cause of this dispute, Yalayalwár, no sooner he understand he delivered the moveable and immovable property in the charge of his wife directing her to go to her father's house and he repaired himself to the temple and prayed to " the deity Varaja, in order to permit him to have the sanyasam state of a recluse, because he cannot suffer the feeling of vedication that has been created in his family concern, then the deity directed Tirukachi-Nambi to prepare them with the articles relative to Sanyasam to give him the denomination of Ramanjuachari, and send him to his house momently nominating as whereupon Terukachi-Nambi prepared the articles concerned to that state and made him as Sanyasi, and gave him the name of Ramanuja chari, and nominated his

house as Matha, and sent him thither; and he in that condition passed a length of time, in the mean time Yadava prakasa went to the deity Varadaraja, praised him with earnest feeling to bestow on him the salvation in the end of his time, replied the Ramanujachari vested with the power of teaching the method of gaining the salvation to those that deserve the claim, therefore if you go to him and bind yourself as one of the disciples, then he could gain salvation, in conformity to his direction he went to Ramanujachari, and when he endeavoured to prevent his compliment to him, he Ramanujachari desired Yadavaprakasa not to have such intention, for he was formerly bound as one of his disciples, and he taught sastra, by him likewise many chaturmasas* expired, afterward Yadava Prakasa retired to the monkish state, and repeated his address to Ramanujachári, saying that I am solely inspired by the deity Varadaraja to be bound myself as one of your disciple, wherefore you should admit me to be as one of your disciples, and indulge me with Tridandi Sanyasi, or the recluse of three sticks.

In compliance with his desires Ramanujulu bestowed on him Tridanda Sanyasam, gave him the denomination of Govindagiyar, and directed him to compose a book Yatdharma Sangraham, or the rules nearly to transact the office of a monkish state. In the mean time the sisters son of Ramanujulu named Modaliyaudan, and another Kurultalwar have come to him to be bound themselves as his disciples, he accordingly admitted them: sometime after Tirukachi-Nambi was directed by the deity Varadaraja to inform Ramanujachari to proceed to Srirangam, whereupon he accordingly retired to Srirangam, accompanied by the abovementioned two disciples Modaliyandan, and Kuratilwar at Srirangam, Pareya-Nambi one of the 16 disciples of Yamunuchari was inspired by the deity Ranganad, to bring Ramanujachari to Srirangam who was then at a distance of five miles to Srirangam, into the city, with much civility and honor, accordingly they conducted him with every due respect, and he succeeded in the room of Yamunuchari, then he was denominated Pidayar or proprietor. The five disciples in conformity to the directions of Yamunachari instructed Ramannjachari in five different particulars, viz. first Tiruvenga Parumalyar taught him the 23d Prabandha, but he after concluding reading, desired him the best way of gaining the salvation, replied he, that if he behave with much civility and respect towards Pariya-Nambi, it would accomplish the object of his wish, and denominated him as Lakshmana muni; second, when Tirumalayandan was instructing Ramanujachari, in the meaning of 23d Prabandha, he perceived the meaning of one verse is almost backward, and refind it with much correct and eligible, but the pride and presumption of Tirumalayandan, would not leave him in quite position than to consider himself as more experienced than any others, for example then discontinued teaching Ramanujachari, by the malignity that he altered his expression which became to the notice of Tirukachi-Nambi, one of the 16 disciples of Yamunachari who advised Tirumalayandan to teach Ramanujachari again, because the meaning which was explained by him is comparably correct, to that of yours, may whatever will be expressed by him complete with that of Yamunachari, therefore should our reasoning to not be conclusive, we should consider them as merely a pothesis, or new productions for we are unable to recollect, what we were taught first, and likewise he Tirukachiyar-Nambi desired Ramanujachari to continue reading them by Tirumalayandan, to which he replied, that he

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* In every year monks are particularly occupied in performing the Prenesia from the 11th day of the increase moon of Ashadha to the 11th day of the increase moon of Kartika, including four months, during this time they never retire to any other country, no sooner it is ended, then he never remain there a moment, and it s denominated Chaturmasah, which is chiefly restricted among the monks, and they consider it as a great worship to the deity than any others.

is very happy, and Tirumalayandar after concluded teaching Prabandam, he gave him the denomination of Tirurananga Pannan; third, Tiravakon-Nambi instead of teaching the last verse of Bhagava i-Gita as he was directed by Yamunachari, he caused him to come so frequently to his country, pretending that he will instruct him, at last he taught him, receiving a promise by him not to discover it to any other person, afterward he returned to Srirangam, ascended up to the gate of the temple and exclaimed for the notice of the people that he will teach the meaning of the last verse of Bhagavad-Gita, then the Tirukachi-Nambi immediately came and said to him—is it proper for you to break your promise? Continued Ramanujachari, I am ready to own myself the sin that is expected to attend on me, by the breach of the promise I made to my priest, because it tends to whole populace being promoted in divine knowledge, as this is the case, why will you conceal it? Tirukatore-Nambi satisfied himself for his having observed the mistake that existed on his part, embraced and gave him the denomnation of Yambaramanar; fourth, Pariyanambi who lately applied the mark of Sank to Rámánja-acharui, also instructed them the remaining science to those which he thought him before, and admitted him to retire to Brugatirumala-Nambi, at Tirapaty, in order to learn the Ramaganum in its real meaning, in conformity to the direction of Yamunachar; fifth, Pariya Tirumala-Nambi intends to divert his sister's son Yambar, who was at Kalahastry, and had a symbal of Siva, that was recently produced in his hand, while he was bathing in the river at Benars, from the Siva sect, therefore he arrived at Kalahastry, and wrote a note, mentioning that the deity Vishnu is superior to all the other deities, and in support of this, he added many other reasons, and left it near a tank, wherein Yander used to bathe, and when he was going to the tank, he found this note, perused it, and left it again, and on the third time, he wrote another verse on a small paper, and left it again, which signifies as follows, viz. who is the superior between the two persons, one that assist the other, or he was assisted in the same manner as the Vishnu assisted both Brahma and Siva, that is to say, when Brahma lost his Vedam, Vishnu destroyed the robber, and restored them again to him, and instructed him in this principles, ond Siva had sooner cut off the 5th head of Brahma, then it had touched his hand, so that it may fall down for ever, by which he became liable to own the sin called Brahmahatya, which was declining his health and power, but he found no remedy than to proceed to Vishnu, and desire him to contrive the best means, in order to avoid it, then the deity Vishnu planted the trident or pike of him Siva on the ground, took some water in his hand, in order that the blood should not be touched which he placed over the thrident, and pretended it the head that possessed sufficient provision, and as for Siva is a mendicant, whereupon the head with muchalacity and pleasure flew to sit in his hand, he separated them each other to as little distance when the head has fallen over the trident and broken into two or three pieces, then the deity Vishnu threw one into the sea, the other changed as a kind of fire that produces appetite for mankind, and the third he ordered to attend at the place of cattle without making its appearance; in order to drink the blood of the dead, and at another time also Siva was assisted by Vishnu while he was in danger, that is to say, Siva approved the severe penance performed by a Giant Bhasmasur, and blessed him as to have such power i. e. to reduce all the heads as soon as he keeps his hand over them, but the cruel Giant proposed to examine whether his blessing is effectual or not, and Siva was afraid, and intended to escape, the Giant pursued him solely to place his hands on his head, and Siva considered that there is no body except Vishnu to divert him from the present danger, and began to pray to him, then Vishnu appeared to him at the sight of the Giant, as a youthful

girl of accomplished beauty, and the Giant, as soon as he saw her, left off Siva and followed her, continued she, if you bathe in the tank that was inadjacent to us, in order to clean our body, I will love you, then the Giant went immediately to the tank, and while he was bathing himself, he placed his hands over his head, in order to wash it cleanly, without recollecting the blessing of Siva, because he was deeply sunk with love, and he was immediately reduced to ashes, having perused the verse in question regarding the assertion of the indulgence offered by Vishnu to Siva, although he considered for two days, yet he found difficulty to resist those opinions, or even to return any clear and distinct answer, and on the next day, when he was seeking for the flowers called champaka in a garden, Pareyatirumala-Nambi concealing himself under a tree, said are these flowers fit for the worship of Siva, who rule the ashes collected in the sepulchry over his body, and wears the flowers called Hummvtta, which is the least sort of flowers, replied Yender no, no, then the symbal that was on his hand had fallen down, and they embraced each other, and Yamber was apt to love the deity Vishnu, and before he return to Trepatty, however he gave order for the building of a temple, at his Native country, Madhira Mangalam, and to place the symbols afterward they both returned to Tirapati, the notaries of Siva were much heated with hatred against Yamber for his having quitted the seat of Siva and joined with Vaistnava, therefore if they undertake her, the power of Vaistnavas will be less to that of theirs, and to which effect pretended that the deity of Tirapati is not as Vaistnava, but Siva proved to Yadavaraya, he then King of Tirapati, and demanded of him justice, informed that there are three mythologis, viz. Adetya, Skondna and Vamana, on which it is noted that Kaimaraswami, who is eldest son of Siva, performed penance on the hill of Tirapati for a length time near the tank, which is on the vicinity of the temple at that place, and that tank was denominated Swami, Pushkarani, or the tank of Swâmi, although it is general term for all the tank of Swarmi, the word of Swarmi, although It is general term for all the deities, yet it is merely restricted to Kumar, the eldest son of Siva, the image that is in the temple is not èxpressed with any mark or destination of Vishnu, therefore by all this authoroties they are warranted.

The tank Swami, the word Swami, although it is general for all the Swamis, yet it is restricted to Kumara the elder son of Siva, may the image that is in the temple is not expressed with any mark or distinction of Vishnu, therefore by all these authorities they are warranted to believe that the image of the temple solely belongs to Kumara, whereupon the King sent for Pariga Tirumala-Nambi, who was then at Tirupati, by the direction of Nadamuni, explained him the matter in question and desired him to confute if possible the sectaries of Siva, upon which Pariyatirumala nambi replied that the priest of Vaistnavas is at Srirangam therefere he shall notice him the matter, and no sooner shall he come, then they will be capable of supporting their claim, the King permitted him accordingly and as soon as this circumstance reached to Ramanujachari, at Srirangam. He immediately arrived at Terupate accompanied by all his disciples, and some others who are connected with his sect, and resisted the Raja on his permission although agreed with the sectaries of Siva for a period of 18 days, with sufficient authorities of acknowledged writers on Sustras yet they were not satisfied, with his reasonings unless there could be any visible proof. Whereupon the each other conserted will be bound themselves with a vow, in order to keep both the signs of Vishnu Sank and Chakra and the signs of Siva Tri dent and the drum, and if the image accept the four the sectaries of Siva, should be punished and discontinued quarrelling for ever regarding it, and if the latter accepted the Vaisnavas ought to be punished and relinquished their claim for it accordingly they placed both the signs of Vishnu or Siva in the temple and

locked up the doors, and it was sealed by both parties, as well as the Kings, and to which effect when they were praising the deities of each of them with a studed mind the deity Venkateswer inspired Ramaniyachàri; as he is certainly the deity of Vishnu and the cause of not having held the signs of Sank and Chakra, is because when he let them to the monarch of Tandaman to assist him in any enterprize he may undertake, so that may have the triumph, he desired him not to hold himself those signs again in his present state, in which he is now on this mountain, therefore he may come, changing his body as a serpent, into the temple through any corner, and tie those signs to his hand with a golden string. Whereupon Ramanujachári converted his body as a serpent, and entered by a corner into the temple, discovered the mark of *Námam* which was on the face of the deity, decorated him with a proper *Námam* made of Camphire, conformable to the maxims of the great penitent Vighanasa admit, and tied the signs of Sank and Chakra to his hands with a golden string; and returned again through the corner that he had entered at, and on the next day both parties, together with the King, examined the seals, found them correct, without any alteration, broke them and opened the doors, then the deity Venkatéswer appeared in the form of Vishnu. The sectaries of Siva lost their claims, the King turned them out of the City, after receiving a document from them not to quarrel nor to dispute any more regarding the temple of Pripati; afterwards the deity Venkatéswer caused the oracle to be delivered in order to give the denomination of Desakendra Ramanujáchari. Then he took the temple under his care and superintendence; And he learned the meaning of Rámayana, in 18 times by Pariyatirumalanambi Ramanujachari, after he concluded reading Ramayana, desired him to send Yambar with the marks of Sank and Chakra, and admitted him as one of his disciples, whence he retired on Pilgrimage. In the course of his Journey, one day he arrived at a Village called Antarvedi which is 40 miles distance from Rajahmindry; where was a wealthy Bramin named Kusumbhat, a resident of an Agrahara adjacent to Antarrádi, who worshiped the Goddess with the offerings of Meat, and intoxicating Liquors, went to Ramanujachari, and desired him to apply on him *with* the marks of Sank and Chakra, and to admit him as one of his disciples, promising that he will supply him with every want and desire, incease he reside, with him for ever, with an intention of making some innovations in the religion of Vaistnavas such drinking and eating meat, with the aid of Ramanujachari, after he persuaded him to taste both the Liquor and meat, because he is a man of eminent authority and is capable of changing any religion, if he chuse, and likewise by the terror and remorse that he would perhaps punish him, had he began himself to add these innovations to the religion, without his knowledge. Ramanujachari, however, considered that it would be imprudent to admit strangers in his own, without receiving any previous intelligence of his conduct, and therefore began to enquire of him, when it became to his notice that Kusumbhat is a man of worshipping Goddess with the offerings of meat and intoxicated Liquors, whereupon Ramanujachari discontented to give any countenance to the applications of Kusumbhat nor did he admit him in his religion, when the two daughters of Kusumbhat made a vow in presence of Ramanujachari, as follows; "that, if we never be bound ourselves as disciples to you, make some additions to your Sidhánta, cast out an image in your resemblance, and worship it with the offerings of meat and Liquors, when opportunity should occur, we ought not to be considered as daughters to Kusumbhat Ramanujáchari having heard, neglected the vow, and proceeded further, with all his disciples, correcting the irregularities that were in the religion, before he introduced his new Sidhanta, and at last he arrived at Badarakasrama; where he lived a short time, and while he was returning from thence, having at Jaggannat,

he intended also to introduce his Sidhanta, but the deity Jagannaik of that place, without approving to have any licence in religion, immediately ordered his divine attendants to carry Ramanujachári from thence to Srikákul while he was sleeping, and they accordingly did, and on the next morning Ramanujáchari arose from the bed, and found none of his disciples or attendants, and at last he perceived that it must be the true intention of the deity of Jagganat. On the preceding night his disciples dreamed that that they were directed by the deity Jagganaik to proceed to their priest at Srikurma, and in Srikurma, Ramanujachari was inspired by the deity Kurma Rupi to argue with the sectaries of Siva, for they buried his image in the temple, and caused a symbal of Siva to be placed in his stead, and therefore to restore him again to his seat. In reference to this, one day the dancing girl of the temple, when singing a song in praise of the deity Kurmarupi, Ramanujachári really pereeived that certainly some tricks existed on the part of the sectaries of Siva, and began to strengthen his claim in establishing that Vishnu is ancient to the temple, so the dispute continued for a short time, thus "if I discover the image of Kurmarupi below the seat of the symbol at the tomple." The sectaries of Siva consented to his proposal, then he ordered to dig accordingly, where they found the image of Kurmakupi, Ramanujáchari established it in the temple, ordered to have carried the symbol, in order to be placed in another temple, and employed one of his disciples there to worship the deity, and superintend the temple, whence he retired, arrived at Mangagírí near Guntur, visited the deity of that place, and appointed also another disciple to superintend the temple, afterwards he directly proceeded to Strirangam, Pariya-Nambi and some others had put in the recollection of Ramanujachari to compose a Bhashya to the maxims of Viyas in compliance to the promise made by him to Yamunáchari, whereupon he and his two disciples, viz. Kuratalwár and Madalayandan proceeded to Sringéri, which is the north side of the western sea, disguising themselves as Smartavas, in the view of procuring a copy of a book, called Bodhayanariti, for the purpose of being assisted in composing Bhashya; having arrived at Sringeri, they went to the King, and desired him to give them a copy of the said book as a loan. The King, in compliance to their desire, ordered to be written a chit to his Librarian, instructing him to lend them a copy of that book; as soon as they received the chit, they delivered it to him, which he read in presence of the goddess that attended the musim, and she permitted to take it, after they received it, they immediately returned to the place where they resided, and each of them separately perused it for eight days. The Smàrtavás no sooner were acquainted with the matter in question, then they came to them and forcibly took it; whereupon Ramanujachari struck with deepest melancholy for his having not gone through the book, and Kurattalwar pacified him, saying that he has perused the whole book, then Ramanujáchari rejoiced very much, and returned with them to Srirangam. Having arrived there, Ramanujachari commenced to compose Bhashya, and shortly after concluded it. In the mean time he received an intelligence from Pariyatirumala-Nambi at Tripati, to send Yamber; Ramanujachári accordingly sent him thither, and proceeded to Alwargiru-Nàgiri, with his new compilation, where he presented it to the image of Satha-gopa, and lived there for a short time, and appointed some of his disciples to different stations of that part of the country, in order to superintend it in his behalf in the religious matters. In Tripaty, after the arrival of Yambar, Pariyatirumala-Nambi departed this life, and obtained salvation: before his death he directed Yambar to perform his funeral ceremonies, has already inclined that at least his son should be adopted by Rámánujáchári, to have an appellation because he promised Yamunáchari to denominate his sons as Viyasa Parásana and Sathagopa, and as he was a Sanyasi he could not bless

with children. Afterwards Yambar performed the funeral ceremonies of Pariyatirumala-Nambi and directly returned to Rámánujáchari at Alvaritirunagheri, accompanied by this young man; Ràmanujáchári denominated this young man as Terukkurnhura-Pèranpillán (or the son that has the name of the King of Tirukkuruhùr) or in Sanscrit Satha-Gopa, and after some days having arrived at Strirangam, invested on Tirukkuruhura-Peranpillan the power of instructing to all his disciples, in Bháshya, which was newly composed by him. In the meantime the King of Chorumandle having heard that Rámánujáchári published a new Sidhanta, establishing the superiority of Vishnu over all other deities, which he did not suffer, immediately proceeded to Kumbhagoram, and sent a circular notice to all the Vaishtnavás of that place; contradicting the opinion of Rámánujáchári, that tho deity Siva is superor to all other deities, and to which effect he demanded their signature; whereupon among the Vaishtnavás, one named Nálúráchán degraded that opinion, and replied to the King, that, if it is to be approved merely by Rámánujáchári, who possessed the sacerdotal authority over all the Vaistnavás, would it not be useful to lead it to any other? Afterwards the King sent his attendants, together with some retinue, to Srirangam, with the view of conducting Rámánujáchári and others, who followed his tenet, to Kumbha-Gonam; before they reached Strerangam, one day Ràmánujáchári dreamed that he was directed by the deity Rangand'ha to proceed to a distant country, disguised as a family person, in order to prevent the severe hardships that was expected to attend him, were he to be there, and which on the next day he discovered to his priest Pariyanumbi; when he was considering for it, the attendants and the retinue of the King arrived, when he and some others advised Rámánujáchári to proceed immediately to the western parts of the Peninsula in virtue to the directions to the deity Ranganadha. And Kurattalwar succeeded him to transact the affairs of the religion, but pretended that he was the Ramanujachari; the attendants and the retinue of the King conducted Pariyanambi Kurattalwar Kumbha-Ghonam. Then the King desired them to sign the paper which he had lately published, considering that the Kurattalwar was the Rámánujachári; in reply they said that there is still a superiority to Siva, because the word Siva implies quarter part of the measure called Túmie, and there is another term called Drona, which is rather superior than Túmie, and by these eloquences the sectaries of Siva were disappointed in every degree of argument, but, however, the King did not the less persist to revenge Pariyanambi Kurattálwár, and to effect which he did not neglect extending his inquiries regarding their conduct than it became to his notice what Pariyanambi pretended Kurattalwar as Rámánujachari, then he immediately ordered his attendants to make them blind. However the infirmities of Pariyanambi would not admit him to suffer the feelings of the pains any longer, and therefore he departed this life; Kurattalwar performed his funeral ceremonies, who having arrived at Strirngam he besought the deity Ranganad'h to bestow on him his sight merely to visit him (the deity Ranganad'h) and Ramanujachari, but not to see the people of the world; and the diety Ranganadah having approved of his judicious directions, blessed him to regain the sight, nay he promised to bestow on him salvation as well as to those that concerned with his intention. The animosities of the King of Cholamondle were no less incred, he gave a shocking proof of the extreme acts of cruelty as well as hatred, and he was capable of committing whenever his authority was called in question. He ordered the destruction of the temples of Vishnu that were in his dominion, and the images of them, to be made into steps for the temple of Siva; for example, he once proceeded to Chitambaram, and then he ordered to take out the image of the deity Govinda Raja from the temple, and make it into a step for a hall in the temple of Siva, as

a token of his hatred; nay, the people that came to that temple, also followed his cruel example and used to strike it intentionally with their feet; but a dancing girl named Tilla is only expected, although she belonged to that temple, yet she was very pious on the deity Govinda Raja, which came to the notice of the King, who sent for her and asked the reason of her not having embraced his opinion, whereupon she concealed her true intention, and returned for answer, that the image is similar to a corpse, and where I to touch it, would not the impurity attend on me and prevent my going into the temple, therefore I thought it is rather prudent to be in quiet position than to iucur trouble by touching the image intentionally. The King however perceived, that she in fact pretends without discovering the truth, and ordered her away with her property out of his dominion; because he hates to hear the name of Vishnu or to admit his worshippers in his dominion. On the same night she went to the image and explained the matter in question; the image replied, if you convey me to the sea shore and threw me into the sea, I shall appear to you only whenever you may recollect me; whereupon she accordingly conveyed the image and threw it into the sea, and proceeded on the shore, and on every middle of the day the image accustomed to appear to obtain worship by her, and at last it has touched the part of St. Thomes. Ramánujáchári, after wards left Sirrangam, disguised himself as a brave soldier, dressing bleached cloths, and wearing a sword, and proceeded to the northside of Seringapatam, having arrived in a village called Vandakore, where he met with a woman, who is also his disciple, but they each other does not know who were they, and he lived in her house, and on the first day she supplied them with sufficient provision after observed them as Srivaistnavas, and asked from whence they come, they, replied from Srirangam, when she anxiously enquired after the wellfare of Ramnujachar, then the disciples, who were attended him, explained to her, that he is the Ramanujachar, when she overwhelmed with joy and treated him with every due respect, and some time Râmanuyachar required of whom the village is belonged, she replied, that it belongs to Hesena Gurey, King of Tonnur, who is one of the Kings of Jaina, and he had a daughter named Gunamanjari, whom a devil possessed, and troubling her very much, but the King was vexed with it. When the disciples of Ramanuyachari informed her to acquaint the King that our priest is capable of driving away the devil, afterwards she accordingly explained to the King, whereupon he secretly proceeded to the house of Ramanujachari, accompanied by his wife and daugeter, and acquainted him the matter in question, when he immediately gave her the water that washed his feet, and instantly she was released from the devil, and while it was going advised the King, that he cannot obtain salvation, unless he join in the religion of Vishtnavas. The King considered it as a kind of sacred expression, and ordered the Pundits of his Court to argue with him in the religion, because he is very anxious to be admitted himself in the sect of Vaistnavas, for Rámánujáchári seems to be most accomplished in every sastra than all his Pundits, six thousand in number, explained to the King that if they were to be disap ointed in the argument which will hereafter be taken between them he may join in Phis religion. Then the King sent for Ramanujachári, and desired him to argüe with them, but the both parties, before they commenced the arguments, placed two drums, in order that the drum of the conquered party should sound itself, and consequently the other party ought to be ground utensil, like the oil manufacturers does the oil seeds. Rámánujáchári tied a cloth round him, enclosing five feet of space, in which he sat and began to argue, and this argument has taken place for a period of twelve days, and on the last day the Jaina Pundits perceived that they cannot hereafter maintain their positions, and considered that is proper to vindicate all their

proceedings at once, in order to perplex and make them unable to answer, consequently it would be a better opportunity for them to strengthen their claims, accordingly they explained differently their opinions, not even by regular succession; but Rámánujachári, without puzzling his head, converted his body into a serpent of a thousand heads, and returned very satisfactory answers with every attention, when the drum of him sounded itself, the King, in reference to the promise they made, sent for all his Pundits, and ordered them to be thrown at once in a stone utensil, and to grind them as oil seeds, and the deity of Jainas, named Sravana, was terrified at his power, and became as one of his disciples, in the view of desiring him to excuse the others, except those that were already or dered to be ground. The said deity, to shew his sincerity, cut his fingers and offered them as a present to Rámánujáchári, likewise he established a system that every family and their descendants in Jainas should respect Vaistnavas when they commence to celebrate either auspicious or inauspicious ceremonies, considering it as a due revence solely to Rámánujachari. The King being satisfied with the powers and qualifications of Rámánujáchári, bound himself as one of his disciples, and was denominated by him as Vishnu Vardhana Raja Rámanujáchari, the money which he was loaded as presents by the King, laid out in diging tanks, and building two temples, for two deities, viz. Kristna, and Srinwása. In the mean time he was inspired by the deity Náráyana, who is on the mountain called Yadava, which is now known by the name of Mélukota, in the vicinity of Srirangapatam, to build a temple and perform his yearly, monthly, weekly, and daily ceremonies, and he immediately proceeded to Melukota, accompanied by the King Vishnuvardhana Roya, where they truly observed that there is the image of the deity, Náráyana; but it was almost covered by the earth, and to loose it they poured milk on the top, the image appeared and they lived there until they finished the buildings of the temple, and also formed a new city and returned to Kangivaram.

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A TRAVEL OF GANDHARVAS
COMPOSED BY VENKATACHARI

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DIDICATED

TO HONORABLE SIR FRANCIS WORKMAN MACNAGHTEN KT

BY

CAVALI VANKATA RAMSAWAMI PUNDIT

—0000—

ग्रंथनामविश्वगुणादर्शः

ग्रंथकारनाम वेंकटाचार्यः

श्रीरामस्वामीजगतांहितायमंत्रे लवन्डीयरसाहेबस्य
शैलाब्धिशैलेंदु १७४७ मिते शकाब्दे विश्वगुणादर्शं ममुद्र्यचिह्नत्
चंद्राग्निनेत्रभू १२३१ माने शोभिते यवनाब्दके । श्रावणस्यसितेपक्षे
तृतीयायांविधोर्दिने ॥ १ ॥ वेंकटाचार्यकृतिनायद्गंतोर्थभूषणं
विश्वावसोरुपारव्यानं कृशानोः खंडनंतथा ॥ २ ॥ श्रोतव्यं ततंसद्भिर्धर्मं
कामास्पदास्पदं । संपूर्णं पुस्तकंसूची शुद्धिपत्रसमन्वितं ॥ ३ ॥

PRINTED BY J. LAVANDIER, NO. 1, KENDERDINESLANE 1825.

॥श्रीगणेशायनमः॥

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श्रीराजीवाक्षवक्षस्थलनिलयपरमाह स्तवासव्यलोलल्लीला क्वान्निष्यंतीमधु
रमधुभरीनाभिवल्मीमरारेः अस्तोकंलोकमात्राद्वियुगमुखशिशोराननेस्वर्ण्य
माणांशंखप्रांतेनदिव्यंपयइ तिविबुधैशंक्यमानापुनातु॥ १ ॥ कांचीमण्डलमं
डनस्यमखिनः कर्णाटभूमृद्गुरोः तातार्यस्यदिगंतकान्तियशसोयंभागिनेयं
विदुःअस्तोका ध्वरकर्तुरप्पयगुरोरस्यैषविद्वन्मणेः पुत्र श्रीरघुनाथदीक्षि
तकविःपूर्णोगणैरेधते॥ २ ॥ तन्सुनस्तर्कवेदांततंत्रव्याकृतिचिंतकः व्यधत्तविश्व
गुणादर्शं विधत्तवेंकटाध्वरी ॥ ३ ॥ पद्यंयद्यपिविद्यतेबहुसतांहृद्यंविगद्यं
न तद्द्यं चप्रतिप द्यतेनविजहत्पद्यंबुधाःस्वाद्यतां आधत्तेह्युभयोःप्रयोग
उभयोरामोदभूमोदयःसंगःकस्यहिनस्वदेतमनसोमाध्वीकमृद्वीकयोः ॥४॥
विश्वावलोकस्पृहयाकदाचिद्विमानमारुह्यसमानरूपं कृशानुविश्वावसुनामधेयं
गंधर्वयुग्मंगगनेचचार ॥ ५ ॥ तत्रतु ॥ कृशानुरकृशासूयः पुरोभागिपथं
गतः विश्वावसुरभूद्विश्वगुणग्रहणकौतुकी ॥ ६ ॥ अथपुरतःसमापतंतमर
विंदबांधवमवलोकयन्नवंदतैनमागमपारदृश्वाविश्वावसुः ॥श्लो॥ब्रह्मचर्यव्रतो

मार्गगुरवे कोकसंततेः छाया विद्रोः कल्लोलायमानाय सत्योतिषे नमः ॥७॥ कृशानुः ॥
सखे कथं सकलभुवनसंभावणाकारणमिमं पनमपिनमनकर्मीं करोषि ॥ पश्य ॥
पांथान्दीनानहह वसुमानानपांथान्विधत्ते शुष्काप्यब्धीरप्ययनितरां शोषयस्यो
षधीश्च कासाराणां हरति विभवं क्वापि शान्ति प्रदानं कुरुष्वैवं गुणस्तव कथाकारव
नोभाव्वतोऽस्य ॥ ८ ॥ विश्वावसुः ॥ किमरे भगवन्तमरविंदबांधवमपि विनिन्द
सि श्रृणु रे भागिनेय ॥ श्लो ॥ दृष्टिघुष्टिभिरारब्धजगतस्तुष्टिसरीस्तुष्टयःपुष्टि
द्वाः स्वा ह्यनिष्टदृष्टिस्तु येषां ध्वान्तं पिनष्टि स्थिरमप्रह्वानाम पवर्गमार्गदमसुप
द्मगुहोल्लासिनं कोन स्तौति समस्तलोकसुहृदं द्योभूषणं पूषणम् ॥ ९ ॥ किंच ॥ य
दानपश्यं निनमोऽविमर्दिनं रविं जनास्तु कथयन्त दुर्दिनम् ॥ धुनोऽस्य सैादेहमस्तं
सरोगनं धिनोति निर्च्चाभोजनति सरोगताम् ॥ १० ॥ अपि च ॥ अशापालेपु पाशायु
धयमवलभिन्नाहतेशादिकेषु प्रायोभूयस्तु जायन्ते पिवशुचितया नासुराभूसु
रार्योः पश्चैकालत्रयेपि प्रतिदिवसममो कुर्वते र्घ्यप्रदानसैषात्र मेवविद्या रप
निरविमयो सर्वलोकान्धुनाना ॥ ११ ॥ किंच ॥ कान्त्रिद शपोषणांकनरयांग
संतोषणां पिषाचकुलभीषणां स्युतमब्राटापेषणांविनम्रगदशोषणां विहितवारि
जोन्मेषणां नमस्कुरु नपुषणां न नुनभस्थलीभूषणां ॥ १२ ॥ इत्थं विश्वावसुर्विभाव
सुमभिष्टुवं प्रांजलिः कृशानुना सहद्वादशात्मानं समयागमयामास विमानमान
मत्र ॥ तद्विंबमध्यध्यानमतिमानमहिमानं परमात्मानं ॥ प्रशस्तगुणसिंधवे

प्रपदनस्पृशांबाध वैस्त्वनैपहृतपाप्मनेसकलदेहिनामात्मनमम कमलवासि
नीनयनचैारवसंधायिनेनमंशमविधायिनेनराणांमंडलस्थायिने ॥ १३ ॥
पुनस्तभक्तमुन्मेषं ॥भानुभानुदलपद्मलोचनंभक्तसक्तभवपाशमोचनंधामतामर
सवासिनीसखंहैमवर्णमिहसैानि मेसुखं ॥ १४ ॥ कुशानुः॥ किमयेकेवलंनिर्ह
शोपिनारायणोविवेकलाभवतामवतास्तवनभाजिनीक्रियते॥तथाहि॥खेनादी
निखिलंजगद्विरचितं स्वनैवसंरक्षितंभिदन्हंतमुकुंदएवविघ्नतानंदोहि नि
दोचितःउत्पाद्यस्वयमुन्नमानफलनहवमुल्लास्यचारूदकैहन्मनोपिकिमुच्छि
नत्तिजगतिछित्वापिकिंतदत्ति ॥ १५ ॥ किंच ॥ स्वानुज्ञामनवाप्यदर्पभरतंस्वा
ज्ञाविलं घेनयस्तस्यैवेहमनोतिलैाकिक रूपद्वंडोपिदंडहृथा अंतर्याम्यपधे
प्रशपभविनोहं तस्वयंनारके यस्ताम्यातयतिकु धासनुकिंनारायणोनिर्हृणः
॥ १६ ॥ दिव्यावसुःअहोतवमतिरतिस्थूलायतः परमकारुणिकंभगवंतंपंक
जवासिनीप्राणनाथमपिस्पृशतितवोपालंभः ॥आकर्णयेदं॥ चिरायसंसृतपदधौ
समज्जतंनमज्जतंमज्जनइत्यधोक्षयः॥ दयापयोधिःपरिमृज्यदुर्लभंनिजंपदं
प्रापयति स्वयंप्रभुः ॥ १७ ॥ किंच ॥ लोकालोकतमारमामगस्वयस्नोत्तमनाथो
वयन्नु चन्द्रिकंचमहोमहोश्वरमयंमंचंहठाद्दंचयनु आकर्षन्हिजराजमप्यति
जवदाहूंतलोकांतरहूालुमैारितदोन्वरचरत्वदैहाहयशानंगजं॥ १८ ॥
अपिच॥ वैकुंठोमहतामहनाखिलमहारंभमदेनोचकैखंडखंडयितुं हिरण्यक

शिपुंवेतंडमुत्कंटयासैः ह्यंवे षमशेषभोषणमहोग्दह्यन्बरागौरवात्पल्लादव्य
सनासिंहस्युरुद्दगादकंठकंठोरवः ॥ १९ ॥ अन्यच्च ॥ अवेमव्यापाराकलनम
नुरोस्यशर्मचिरादनुन्मीलनंतु प्रकरघटनायासमसकृतु विधौ दत्यांचालोविपद
पनयैकप्रणयिनोपटानां निर्माणंपनगपतिकेनोरवतु नः ॥ २० ॥ अपरंच ॥ कात्रः
शोकंव्यसृजदिमितंचद्रुग्दधो प्यनेकंल्लोकांल्लेभेकु शलमगमन्निर्विवादंनि
यादः राज्यंप्राप्योकपिनिशिचरौराघवन्वेमु रारेःपारेवाचांजयतिकरुणापश्य
पद्मासखस्य ॥ २१ ॥ तदेवंदेवपरिदृष्टोनस्मिन्दयापयोधावप्युपन्यस्तंनेर्घृण्यंत
वनावदनैपुण्यपुष्पफलंबुद्धेःपिशुनयति ॥ शृणुतावत् ॥ जोवानांदुःखनादिसन्त्व
मिषतांस्वर्गापवर्गावहन्देहं दत्तवानिश्रियः प्रियतमेनैवोपकारस्थितिः दुःखे
जातुचिदागतेस्वकलितानदुस्कर्मणः प्रक्रमान्नाधेहंतनिरागसिव्यसनिभिनै
र्घृण्यमारोप्यते ॥ २२ ॥ हंतजंतवःपायरास्वापराधंपरमकारुणिकेपरस्मिन्व
ह्मण्ये ध्यस्यंति ॥ तथाहि ॥ क्लेशप्यागहनेर्पितेनकरुणा व्यूहेनदेहे नचस्वानर्थं
बलजंतुराजयतिचेन्मतुर्नियंतुः कुत शास्त्रेषस्तुजयायतै जगरुणादत्तेषनेनैव
चेन्पुत्रोहंतिनिजंवपुःकथयरेनत्रापराधीनुकः ॥ २३ ॥ किंबहुना ॥ शास्त्रभू
रिनिजस्वरूपमतये स्वाराधनार्थंवपुः स्वध्यानायमनश्चबुद्धिमनघांचक्षु र्यतो
र्थादिकं नमान्यपुपदेष्टुमुत्तमंगुरुन्वानुग्रहानियः संसारेनदापिभ्रमेमय
दिकिंकुर्वद्गतसर्वेश्वरः ॥ २४ ॥ इतिपरिणामतूर्किंचिदंतरमुयच्चाप्याधस्माद

त्रैलोक्यं च सखे सकलपुरुषार्थ साधनानुष्ठानस्थानभूतंतावदवलोकय भूलोकं ॥ सबहुमानं ॥ स्वर्गौकोभिरधोनिवासिपुरुषारब्धातिशब्दाध्वरस्वाहाकारवषट्क्रियोत्थममृतं स्वादीयआदीयते आम्नायप्रवणैरलंकृतिजुषेमध्येमनघे श्वभैर्दिव्यक्षेत्रसरित्पवित्रवपुषे देव्यै पृथिव्यै नमः ॥ २५ ॥ कृशानुः ॥ ननु सखेनाकलोकगतोभवानमध्यमलोकंननमस्कर्तुमर्हति ॥ जननमरणक्लाधिव्याधिप्रभेदप्रभेतराकलनमलिनालोकाश्शोकाः नुराश्वभवंगताः ॥ नदिहमतिभिक्षुद्रैश्छिद्रैकमार्गणतत्परैः प्रभुभिरुदितक्षत्यैर्क्षित्यैवुधः स्पृहयेतकः ॥ २६ ॥ किंच ॥ बालत्वेदानहरिणामनिवाप्रायशोवार्द्धकेवामृत्वामर्त्याः बतयमभटैर्वध्यमानाव्यधंते श्रेयस्तेषाममितविपदांजीवितंवाकिमास्ते तस्मिन्यामे पुनरनडुहांकर्षणक्लेशहानिः ॥ २७ ॥ दिश्वावसुः ॥ सत्यमेवंतथापिमास्म सखेमह्याश्रयंमानषंजन्ममाद्दूषः ॥ श्लो ॥ रामः क्षेमस्यदाताभवितनमनुजोरावणस्यप्रहर्तातत्तातःकिंनमर्त्यास्विदशकुलपतेःदैत्ययुद्धेसहायःक्व सोऽक्षोमदंयेऽहरतनरनयानस्तुतः किंचयासौकेवादेवाः प्रभावत्स्वयमतिशयिताभानवाद्वानवाग्वा ॥ २८ ॥ किंच ॥ मांधाताचभगीरथश्चसगरोमान्यः ककुस्थोरघुः पुरूरवाअपिपुरूरवाश्चशिबिः पुष्पश्चंद्रकमांगदः वैदेहोनहुषश्चहैहयपतिः वीरोययातिर्नलः पार्थश्चेतिनृपाः प्रशस्तयशसः प्रादुर्व

भूवर्न्नकिम् ॥ २९ ॥ कृशानुः ॥ अद्धांगीकारं कामं जनाः केपि गुणाभिरामाः
क्षमातले संति युगांतरेषु कलौ युगेस्मिन् गुणलेशवंध्याः सर्वेपि खर्वेतरदोष
भाजः ॥ ३० ॥ मंदेतरस्मरमलीमसमानसानामन्यस्पृहादुरभिमानमदास्प
दानां कालेकलौ कलुषतः कलितोदयानां दोषायदृष्टिरपिहंत दरीश्वराणां
॥ ३१ ॥ विश्वावसुः ॥ तथापि कलिकालिका अपि मानुषानदूषणीयाः यतः सर्व
कालमपि केचन संत्येव साधवः पश्य दुरितभरितक्षोणीवक्ष्मापप्रसादनिरादरा
कमलनयनवैस्क्रोडा ग्रहायतहृत्गृहाः निगमपदवीनिर्वाहायक्षितावदिता
स्वयंकतिनकतिनस्संद्रश्यंते कलावपि निर्म्मलाः ॥ ३२ ॥ अत्र ॥ यद्दिने मंदो
येवर्चसि न विश्वंभरसंभव ॥ तत्र तत्र संचारमारचय्य तत्तद्गुणप्रदर्शनं तर्हि करवा
णीति विमानमग्रतः स्थापयन्नंगुल्या निर्दिश्य ॥ इदं बदरिकाश्रमस्थलमिह य
नारायणस्तपस्यति नमस्यतां स्थिरं तमभंतमः शोषयन् विकासि धिषणोन्मिषद्वि
षयवर्ज्जना सज्जनाः जनार्द्दनमहर्न्निशं भजगामं चमं चंत्पमो ॥ ३३ ॥ कृशा
नुः सखे तत्रात्र गुणवत्ता समर्थनं नरोचनेमह्यं यदत्र जागर्ति शिलासमं हिमंस्तु
शोतलागंधवहाश्च दुस्सहाः जलावगाहाच्चकितोजनस्ततः कृतस्त्वनुष्ठास्यति
कर्म्मनिर्म्मलम् ॥ ३४ ॥ विश्वावसुः ॥ अस्मन्मतानुकूलमेवैतन्न भवतित्वदुक्तं
यतः ॥ परमहिमयुतत्वात्प्राप्नवैकुंठसाम्यं यदमिदमपयांतः पंडितश्वांति
मंतःमुकुरिह समयेषु स्नानहेतोस्सरोगास्वदपिभृशमरोगास्ताक्ष्यंकेतोप्रसा

द्रान्॥३५॥ इतिविमानमग्रतः प्रस्थाप्य तांजलिबंधमत्ताकेनायनमःपुरायनव
नुत्तोकेनरश्चोपधेनानादोषमयेतदंतिकजुषेनद्यौ सरय्वै नमः॥येमोक्षत्तटभूमि
षुप्रविलसद्रूपाश्वयूपाः स्थितास्तेभ्योभानुकुलीनकीर्तिलतिकोपघ्न यितेभ्योनमः
॥३६॥पुनःपुरोनिरीक्ष्यसभक्त्यूमेषंभवसागरशोषणेनपश्यचरणांतःपुरज्जो
वनौषधेनरजसारघुनाथपादभाजारचिंताहप्रशमामिमांनमामि ॥३७॥
पुनःस्मानुस्मरणरोमांचंकल्याणोल्लासीमाकलयतुकुशलंकालमेघाभिरामा॥
काचित्साकेतधामाभवगाह नगनिक्षांतिहारिप्रणामा सौंदर्य्यह्रीणरामाद्य
जनकसुताह्लादरापांगदामादि क्षुप्रख्यातभूमादिविषदभिनुतादेवना राम
नामा॥३८॥ किंच॥दशाननक्लुशाशनत्रसंदशेदलोकव्यथादिलोपकररोप
कोवसुमतीसुतावल्लभः कृपारसमपारसंप्लुतिपयोधिनिस्सारकंकषोष्टसत्रार्था
ष्टकल्कपणातैकतानेमया ॥ ३९ ॥ अपिच॥सजयतिचित्रचरित्रोयस्यहि
वरचरणपुष्करकरेणुः॥ मर्हषोमृषिसिंहस्यप्राजोजनदपिद्वशोदयेहेतुः
॥ ४० ॥ अपिच ॥ श्रेयांसिभुंसिमहावदान्यःप्रेयान्स्वदेयाज्जनराम
ड्गाः काकायकं कायचयोदितेष्टदाशायकोशाय निशाचराय॥ ४१॥
अन्यच्च॥ अभीष्टघटकक्षितावनुलदोर्ष्णकोदंडभागिनिक्षममिदंपुनः पर
ममद्भुतंब्रूमहे विधूतपरमार्तिकोविघटितारिचक्रस्वयंसकुं भजनकंप्रभुश्श
दलयंविभुर्वकुधा॥ ४२॥ क्षशानुः ॥ कथंनामरामभद्रमनुचित्तकाम्मीणामा

ध्येवमिडिषे ॥ श्लो ॥ वर्षायानपिजानकीसहचरोमातुस्तपान्यामुदेसंपन्नर
ध्रहस्तिपत्तिरगैः संत्यज्यराज्यं निजं विंदन्हंतघनंवनं कथमसौ नस्याद्दयुक्त
क्रियोगव्यंद्गधमपाम्यपाप्यनिजनः कोवायवागूरसं ॥ ४३ ॥ किंच ॥ धिक्क
त्यैवदशास्यदर्प्प दमनंधीशालिनंवालिनंसोयं राक्षसवर्गनिग्रहकृतेसुग्रीव
मन्वग्रहीत् तुंगप्रस्तरभंगलिप्सुरिह निश्शंकंतुटंकंत्यजन् संतव्यं कलयेत
पंकजदलादानप्रसंगायकः ॥ ४४ ॥ अपिच ॥ कृत्वासेतुं किलजलनिधौखं
डयित्वादरध्वालब्ध्वादेवी स्फुटविदित संशुद्धिमग्निप्रवेशात् भूयोयेनाभुव
नजननीभूमिकन्यामनन्यामंतर्गन्योमनयतवनोहंतपौलस्त्यहंता ॥ ४५ ॥
विश्वावसुः ॥ सखेगुणेषुदोषाविष्कारं कथंकारमारचयसि ॥ श्लो ॥ गुरावब
द्ध्योक्तिनिरासहेतोः स्वराज्यमप्रोप्सितरामचंद्रः हणायमेनेनिपुणायनेनक
णाम्रदीशोपिपणायितुंनं ॥ ४६ ॥ किंच ॥ वालिनिवलोमिंमालिनिजायति
सुग्रीवमग्रहीयदयंअस्यश्रुतिशतविदितंसुव्यक्तेनदीनबंधुत्वं ॥ ४७ ॥
अपिच ॥ लक्ष्मीं वक्षसिदिभ्रदप्यविरतं रामाङ्गनिश्लोपतः वृत्तिंकामपिमानुषी
मभिनदन्वैराग्रणायीप्रियं कल्याणींतुमनोनयद्दहोकश्याप्य मृष्यन्वचोमे
दिन्यामवलोकितः किमपरोमानोपमानोदशः ॥ ४८ ॥ वसन्तस्तु ॥ गतं कष्ट
श्रितराममदानाणान्गुणानांगणनादरिद्रान् ॥ प्राचेतसाद्याः कवयोनवद्याः यदे
कदेशाकलनेपिनेशाः ॥ ४९ ॥ तथापि ॥ तदीयगुणार्णवकणानामेकदेशलेश

केणकोटितमांशकलामात्रमिदमत्र तवनाम्नो नव्यम् ॥ सौ॥ककुत्स्थकुलपयो
ध्यकलशाम्भोधिकौस्तुभः कौसल्यासुकृतद्रुमानकल्पकप्रसवोदयः ॥ ५० ॥ प्रौढ
पंक्तिरथागारपरिष्कारहरिन्मणिः जानकीलोचनद्वन्द्वचकोरानन्दचन्द्रमाः
॥ ५१ ॥ हरहारकार्मुकसंभारभंजनकार्यमहोत्सवः सर्वपातकवेतालतमश्चारण
मांत्रिकः ॥ ५२ ॥ कल्हारसकल्लोलकदंबवनमालयः तपोधनजनाकांक्षा
तटाकनवतोयदः ॥ ५३ ॥ विद्याविहरणोद्यानं विनयस्थानमंडपं सैरभ्य
प्रभवोत्कर्षसमावेशनिवेशनम् ॥ ५४ ॥ सौजन्य वादन्यकयोस्सामात्याधि
करप्रभुः सौमनस्यमनस्थमसंसौहार्दकविनिर्दिष्टं ॥ ५५ ॥ अद्भुतोत्साह
शक्तीनामसाधारणजीविका प्रसादलक्ष्मणः प्रासादा प्रतापस्यपरागभिः
॥ ५६ ॥ प्राणप्रतिष्ठाक्लिष्टानां प्रपन्नानां परायणं अनपायसमृद्धीनामवगा
हनदीर्घिका ॥ ५७ ॥ जंभशासनसंजीवनजुर्जन्मगेहोजय श्रियः स्तूर्वरस्फार
दारिद्र्यद्वीकरणेश्वरः ॥ ५८ ॥ तत्राहृत्कुमटापदेह ध्वंसनाजीवनां
धवः सुवाहुमखमातंगसंहारकवकेसरी ॥ ५९ ॥ मार्गमाणमहामायापरी
कर्जननिर्भरः विरक्तस्यच्युतातंकविद्धावणमहौषधं ॥ ६० ॥ खरदूषणकिं
पाकखंडनैकपरंतपः ॥ दुर्मेधमिनोत्पारीचकोचक्रप्रबलानला ॥ ६१ ॥
मधुराज्ञसनाकद्विचोकाकमणाकर्णनो ॥ कबंधमयकासारकबन्धो रूपणातपः

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॥ ६२ ॥ प्लवकरीचित्तकह्लारशरदुज्ज्योतिर्हनुमाद्या पात्रमानीय शाखामृग
कामशरदागमः ॥ ६३ ॥ प्रगल्भवाक्सिञ्जीमूतप्रोत्सारणसमीरयाः ॥ सुग्रीव
राज्यसामग्री सुघटितं कामनैकसा ॥ ६४ ॥ दुर्निरोधचुनीनाय ज्ञानरोग
चिकित्सकः ॥ दशकन्धरसोमधूमकेतुविक्रमशम् ॥ ६५ ॥ कम्भकर्णेभ
दम्भोलिस्तम्भनैकभसंभकः बलीयरावणप्राणपावनाप दुःनापनि ॥ ६६ ॥
विभीषणस्थलसाम्राज्यविश्राणनसुरद्रुमः अशोकापरनारीणां मदगोरव्यह्नु
नौन्त्रावः ॥ ६७ ॥ रमतेऽमनेजस्रो रामः कामतमो हृदि भवांश्चापविय
चारिणः कश्चिद्विपक्षदजस्य मिथमनसं धत्ते ॥ ध्यायामि राममभिराममगिरा
भरं दधानं करद्यमिन रामसमरे विरामं आराममञ्जुतनसामलसद्गुणानां घे
सामयद्वमसुरान्वरवंदितांघ्रिं ॥ ६८ ॥ वयासमुदयात्प्रमुदश्चिकाननेकानने
प्रत्याशनपलायनप्रणयिकाम्या केशर्मकेसमीरजसमीडिते प्रविश्य चित्तमेव
नमेव लोकनं वीक्ष्य वेमनुज धर्मणि वक्ष्मणि ॥ ६९ ॥ अद्य मासतपांप्रिय
दृहितृणां मासस्मरालिङ्गनैः धीर मासमुनेश्चला पितृवरमासस्वयंपादक
कन्यामासमहार्णवे पिकपयोधौ संभवभूवस्तथापि लक्ष्मीमशकं बभूभगा कन्यं
मानुषमासथ ॥ ७० ॥ असिलाप्राणदर्पदरैश्चराचरमलिकादैः असर्वभूता
भयदैः शार्वधनुरद्वैनैः ॥ ७१ ॥ अब्रह्मलोकमदैरैरवनो रक्तमारन्देणौः सर्वं
कानरदेवस्तैरलंकापुरसाधकैः ॥ ७२ ॥ इति विमानं दक्षिणतः प्रस्थाप्य

कृपानमद्विरदं ॥ मिर्झा ॥ शिशिलितभवखेदं स्वर्गसेव्यं तुषारं पादाब्जविपद्
पमोदाद्भजस्वित्तमसादा विमलजलतरंगाविधमुक्ताभिर्गंगाविहिमाद्रिसभं
गालीश्यंताक्षमगंगा ॥ ७३ ॥ कृशानुरूपेहशोयानिभागीरथीयानिपानीयानि
किन्ननिवीक्ष्यशोयानि ॥ अतः ॥ येषां निखरगान्नस्तु हरपद्मनुदें गाकरेण
गृहदारविष्टेनमौलौ ब्रह्म गमनागभिदरावत्सहास्थितिस्वरव्यास्ते ययोजड
निधौ किलगागवारामः ॥ ७४ ॥ किम्बावसः ॥ गांगपापं ॥ मंदमानेकिमत्तुद
पावरविंदनिष्पादितीधनोमायिविनिंद्रसि ॥ पश्य ॥ गंगोदकिर्गिरिरूढ
ध्वजपाटपद्मादाविर्भवत्पुनन्पुनः किंदुमौलिं यदिनपूर्विभिन्नः मन्त्रं तं समर
न्नयं जनेत्तोधिकांमुविधविचित्रमतमं श ॥ ७५ ॥ सासर्वतामुखतोनटिन्नो
हरशीम्नूर्नविधेरिवविभीतेरत्नती च भेदन्नियाब्बलभिदखरणारविंदा
दाक्ष्याबभूव चरमाकिलनाभिपद्मात् ॥ ७६ ॥ अपिच भागीरथीप्राप्यवत
भिवभ्येडवाडवोन्मादरमर्थयंतिपापानि सर्वाणि नरा फलमभवन्त्य हो चगंग
वाजसीनि ॥ ७७ ॥ अन्यच ॥ भागीरथीयात्युपोहपास्ते तथा मनुष्ययमराय
स्य हेवालमेध्याभारि वेसु दायांभागीरथीति व्यपदेशमेति ॥ ७८ ॥ किंच ॥
सरस्वत्यान्सृत्यविजनया तिमिरभरा स्फुरद्रुच्छलच्छल्लकान्ति विभाति
चिमुक्ताभाक्तयोयेषां दोषापनयनपटु स्वाकलनया प्रियरभेसंसार प्राशामयीति
कंसारिपदम् ॥ ७९ ॥ किंच ॥ गंगोपर्णे शमेद्यावरस्त्वहूदयं माधुर्यंति सद्रि

रंस्थैतिमूभाचयश सदीयमनघंश्रीतन्वपत सलपां नैर्मल्यमिति शयेनतस्य
धिषणाभिन्यप्रसादेन त्वद्भक्त्या चानुसरं नितन्यदभुवोवारासिदाराद्ध्रमे ॥ ८० ॥
इतिदत्तांजलिरयनोवलोकयतानंदं ॥ काशीसकाशोभवदिंद्रगेह सैाधाग्रभा
गावरूढ प्रिनाग इंद्रमयस्वैरियमंध कारव्यन्यत्ति शून्यशिवशेखरेंदोः
॥ ८१ ॥ कृशानुः ॥ वयस्यकिमेषापस्त्वमप्यपदं ॥ पश्य ॥ येनष्ठान्नभुजो
गजोत्तमहयारोहास्तु गेहांतरे मत्ताभिर्महिलाभिरत्रदिह रंदामत्त मुत्का
सक्तः तेघोरास्थिधराविराजदनडुद्वाहाविदाहारिणोनतिर्ष्यंन्यवशंसंश्या
नन्निलपंतोचैः पिशाचैस्समम् ॥ ८२ ॥ अन्यच्च ॥ दत्तंसाधमुदेयदेक
मपितत्क्षेत्रप्रभावाद्भवेत्कामं कोटिगुणं भवांतरइति ख्यातंत्वयिन्वास्व
या ॥ वासंप्राप्यमहूर्वकं निददतोयहंसिजन्मांतरे लोकाहंतविभर्तिदिग्व
स्त्रनतांहे काशितुभ्यंनमः ॥ ८३ ॥ वाराणसित्वयिसदैवसरोगभूमावारोगा
भूरितिनिका ममचोकवादः संतस्थुवांभवतियत्रवपुस्त्वशूलंजन्मांतरेपिअस
भारवदुत्तमांगं ॥ ८४ ॥ विश्वावसुः ॥ अनिपुणाधिषणागणमपिकिमिति
दोषीकरोषि यदेतन्नगरवासिनाभोगिनापियोगिनामप्राप्यं शिवसारूप्य
माप्यते अत्रदेहमपवित्रमपास्यवन्हकभस्म निवपुः क्रिलयस्वोचनस्य चिर
वाप्तं निटालेमस्तकेहरिपदांबुजदावे ॥ ८५ ॥ अदःपुरवासिनामद्याप्ये
षाकल्पता ॥ श्लो ॥ प्रदोषवत्प्राप्तहहप्रदोषनदोषकारित्वपदेशमंतप्रका

स्थैर्यं येषां हि गाढं कोऽद्यार्चयां जनता कर्णं प्रभा प्रदेशे ॥ ८६ ॥ हन्तिगणानां जन्मपदं जन्ममवेक्ष्यसां जलिकं धां ॥ श्लो ॥ प्रातः प्रातः कल्किं महीधर रम्भगागाहं गाहं प्रतिपद्यिकेभ्यः ॥ पुष्पै राष्ट्रं पूजयं पूजय पघः पूतात्मभ्योऽस्मत् सुरेभ्यो नमोऽस्तु ॥ ८७ ॥ कथानुः ॥ किमेतद्देशवासिनोऽपि ब्राह्मणाः केवलं कलिमाहात्म्यात् कलितशास्त्रीयचर्याविपर्ययाश्च यान्नमस्कारं यन्त्रे पश्यतां प्रायेणास्य तारि देशी यस्य जनस्य सुचर्यादिपर्यासं ॥ श्लो ॥ प्रातर्हन्तजनतापूर्वापरजलस्पृष्टान् कण्ठेरासभैरन्धकारयन्ते पटान् तनुदिनं धर्मादिहिरण्यं च्छति गवामूच्छमलमुखी न्स्पृशन्ति चस्पृष्टापि न स्नात्यहो तत्तानो मथमुक्त एव च पलोभुक्त्वा पिनष्टोऽजनि ॥ ८८ ॥ किंच ॥ शस्त्रैर्जीवनिशास्त्रमुच्छ्रितिपरं मूर्ध्ना हृतैरं कुभिः क्षामा क्रमति देवतास्वपयति स्वैरं पक्वोदनं उच्छिष्टमश्नन्ति यान्ति यवनैः सार्धं च सं गतिं मातङ्गाश्चिकटं गतानगणयन्मार्गान्महूर्गाहते ॥ ८९ ॥ अपि च ॥ नीचैर्दुर्यवनैश्च नोऽभिर पिवानिशं कमाले कितं भुक्तोपनिविद्धूपकेन्द्रहनरे रहात्त्वेदाक्षरं महास्वादनं मत्तचित्तजननामोहाय नीहानतः कर्मणि एवार भवे सुनिस्थानि वचो दूराण्यसाराणि च ॥ ९० ॥ किंच कल्पान्तामपि दुःसह प्रविजहद्यौवनामङ्गलाङ्गनां इव्या शापाय कष्टोभ्रमतिनिचिरनरं हत्तदेशान रेषु अन्योन्याश्लेषवाञ्छा विगलितवयसो राजमानिष्य ममार्हं पथ्ये अङ्गनैवं

हृन्नविधिहृमयोर्लोकयोः परलोकयोगं ॥ ९१ ॥ अपिच ॥ नाधीतेवेदजनोऽयं

दिकश्चिदधीतेषुनेहृस्सेवा दुस्तर्के युञ्जाम्यतिदुरोक्तनेषु तिस्मृतिसुतर्का

न् ॥ ९२ ॥ दिश्वावहः कष्टमरे ब्राह्मणनिंदाश्रवणः कंपतेमम हृदयंयत

स्वयं पन्यस्तपर्यादिपर्यायस्मृत एषव लेरेवदोषो न्त्राह्मणानां । कर्मैकलनयुगं

चारित्रंकृतोमामसंभाव्यते दुरितघ्नतिकोपष्टमाद त्त्वंनः स्वलक्षणैः ॥पद्य॥

॥ धे ॥ हम्येस्थानमधर्म्यंकर्मकितनेदुर्म्मानमर्मा ऽनंशा लस्तो मघलाटम

शिपिलयशश्रंतिस्वधनामपि र्वामुद्रचः समापनदिनं संस्थापद चौविधे

दर्थयाजनिभूरभूदिहमहानर्थावहो रक्षिः ॥ ९३ ॥ एनादृशेकलियुगे

पिहनेमुकश्चिज्जाताद रोजगतियस्य, तिमार्गएव यत्किंचिदाचरतिपावन

सौसतुनोनाम्नाथर्मिनापमविकिमुमरैसर स्वेत् ॥ ९४ ॥ किंच ॥ येकायस्थ

जन्मये वपसुतायेचद्विजा गहस्विषांतेयत्न दनुसृत्य निर्दिष्टतयामुच्यतान्तु

च्चाधिपान देवान्भूमिसुराप्रपर्णनिर्वनितनसे ऽकृहेदाज्ञनेब्रह्म प्याशजलाज

लिर्भूविकिषप्राग्रैःप्रदेयोभवेन् ॥ ९५ ॥ सर्दनोद्दृष्टिसंशायंतस्त्वाथं ॥ आ

ब्रा सुवसुधरासुपवनैरासेन हेमदलंविन्नाणे क्षितिभदुरो न्नि सो निक्ष

तिनारायणो निर्विघ्नप्रसरे कलावपिकलाम्निष्कांटकं वैदिकं पं नंकिलतन्नाव

परिपाव्ये को हर्षोत्कोत्तरः ॥ ९६ ॥ पनस्वस्सलाघं ॥ पजनुर्मि हृतमे ऽद्दे

स्यो नीनिविद्धं भजनुनदपिलोकेना स न्प । स दृन्पः त्र गपदन श्रोद

विष्णुर्द्विर्यद्देशेष्वगानिद्दुरितभंगेष्वग्रकेगांगंपूरः॥ ९७ ॥ प्रोढेषु गौडेषु चक्रा
म्य कुक्तेष्वगाधमेधेषु चमैथिलेषु अन्येषु सत्स्वेव बुधेषु धन्येष्वप्यापिश्रोवं मधि
भूमिविधा॥ ९८ ॥ इदं चावधेहि एतद्देशप्रचुरचरितान्यन्यदेशस्थितानां
रोचंते चेन्ननु नमनसे माचर त्वकात्र हानिः प्रदेशाः पत्राः जनयिवद्धदेपस्य यद्वस्त्व
दं तेनद्वद्दिद्धमपर मनसेतावता कोत्र दोषः ॥ ९९ ॥ किंच ॥ प्रातःस्नानजले
निमज्य विबुधानभ्यर्च्य यायच्चकैरार्यैः पर्युषितं तु नाभ्यवहरत्यंधःक्षुधं धीप्यसौ
भागे गोमयलिप्त एव पचतेभुंक्ते ननेन्पत्रयस्मातं तद्धिजाहानि भुक्तिनियमोद्धु
ष्टः कुंभमावियात् ॥ १०० ॥ इति विमानंदूरतः प्रस्ताप्यसौ जावितंधं ॥ भुवन
कटनमुग्धद्वद्वभवः कुत्सिताशुध प्रचक्रितगिरिप्रायत्राणप्रतिष्ठितकीर्तयेप्र
स्तुमरमहमाडशाचार्यां प्रणतिनवो चयेमहि जननामान्याग्रोमहोदधयेन
मः॥ १ ॥ क्षमानुः ॥ सहायं ॥ पामरैरप्ययेपानाभिसारापरिपातरि भाग्र
देवजजांतनूनामानिनंस्याक धंतवा ॥ २ ॥ मम त्वेधमानिपहयघोये ललयेतस्मिन्तूरो
पस्तूवात्मिअपति ॥ श्लो ॥ सततंकंदनेसवैर्दीप्यमानो दराज्ये महापायसमु
द्राय दरिद्रायेवकुप्यति ॥ ३ ॥ सम्रध्दोप्यदमति कुर्वनटावुद्धिमद्विरनोद्भवः
॥ षड्य ॥ रत्नाकरोपि वरमाप्य द्राल पिस्वर्णस्थितो रधिगतो पवकुंभी
कोपिताद्धनो पचगक्षत्तरूपि प्रचार कोपैन्यहोवित रथित्व तद्धाकदांपि
॥ ४ ॥ स्वच्छिरेवस्य केतलेतिमे दृष्टिः । तथाहि ॥ नासेवामुक्यमुक्तालट

करौ हस्योपयोगः कुतः तत्रातायच्चयोगमत्तस्यापयसांश्रान्तमपवाहेना प्रहस्तै
ः मियंतमंतह विनिर्द इडं तुभिर्मी घर्णास्त्रष्ट स्वस्वले जलाशयमम किंव यशः
कथ्यतां ॥५॥यस्य स्वर्णश्रियउ तुनरानिपलायं मियलं ते तस्या यथनुगणतया
नकियेनव्ययस्त्वेन वह्निग्रासोभवतिविधितोमं यनंबं धनशाल श्मीप्रेपेशे जगद
धिपतेरव शाक्षीसरस्वान् ॥ ६ ॥ किंबहुना ॥ कुंभजपीतोच्छिष्टं शिष्टैर
स्पृष्टमर्णवमुपेत्य उद्गनदंषोाय ह्मादुदकं पांथे जनो नाटयहाति॥ ७ ॥ वि
श्रावरुः ॥ सखे पूर्वं गुणाकरस्सरित्पतिरेषनदूषणोयः ॥ तथाहि ॥ उच्चैःश्रवः
प्रदातुः इद्रश्रवसेपनस्तदनुजाय धार्मिलोचनदानुर्वदान्यमस्मादृदान्यत
र्णवतः ॥ ८ ॥ किंच अमृतं दिबुधेभ्योदादभीष्टफलदंतह स्वधेनुचादिग्व
नायसितांषुकमौक्तिकए नादृशः कृपादाता ॥ ९ ॥ अमुष्यखलुभागवतांशे
षादयोपिवक्तुमशक्ताः ॥ पश्य ॥ जन्होरपत्यंजगतांपवित्रं स्तवमथ स्वनयः
वलान्माव न्यातधन्याकमलाविभर्निजामातभावं जगदीशएव ॥ १० ॥ अन्य
चेदमस्य भागधेयम् ॥ यत्तीरेपु पुषेत्तमस्थलमिदंयक्षाप्सरःकिन्नरश्रेष्टैर्नि
त्यमधिष्ठितं भगवतस्सान्निध्यमुरव्यास्पदं अत्रयत्नवतामतुंकरगतामुक्तिस्त
दास्तामहो देहेदाह विनाकृतोप्यविकृतः क्षाप्टाद्विवर्त्तिष्ठति ॥ ११ ॥ किंवा
निवेदितस्याक्षरमाहरवा त्नोचाहृतस्यापि बलौदनादेः भक्तांशनंहंतभवा
जितानामहोहसंतापनमामनंति ॥ १२ ॥ सम्यगुक्तं भवदा सुजिसन्निहिता

यप्राज्ञैर्रूतमश्नुतेमखेषहृविः शिशिरायनित्यहृचयेरचयेयमङ्गनायनतीः ॥१३॥ इतिनमस्कृत्यसदूरमन्यतोविमानंप्रस्थाप्य ॥ सश्लाघं ॥ सखेसएवस र्वसंपदामास्पदतयात्रिदशालयस्य। देशइवगूर्ज्जरदेशश्च क्षुषोसुखीकरोति ॥ अत्रहि ॥ सकर्पूरस्वादक्रमुकनववीटीरसलसन्मुखास्सर्वश्लाघापदवि विधदिव्यांबरधराः॥कनद्रत्नाकल्पाघुमघुमितदेहाश्चदृह्यैर्यवानोमोदंन्ते युवतिभिरमीतुच्चरतिभिः ॥१४॥अत्रवधूनामप्यन्यादृशंसौंदर्यं॥ तप्तस्व र्णसवर्णमंगकमिदंताम्रोम्रदुश्चाधरःपाणीप्राप्तनवप्रवालसरणीवाणीसुधाधो रणीवक्त्रंवारिजमित्रमुत्पलदलश्रीसूचनेलोचनेकेवाघूर्ज्जरसुभ्रवामवयवाःयू नांनमोहावहाः॥१५॥कृशानुः॥सत्यमेवंतथापिनैतेसारसवस्तूपभोगचतुराः ॥ तथाहि ॥ क्रीडामारव्यतिकरवनीर्विद्युदाभाःकृशांगीःक्रीडायोगेप्यहह रमयेहृएवत्यजंतः नित्यासक्तानिरुपम मणिश्रेणिवाणिज्यलाभेबंभ्रम्यंन्ते बहूदिन परिप्राप्यदेशांतरेषु ॥ १६ ॥ विश्वावसुः ॥ मंदमनोयमएषपुरु षाणांगुणविशेषएवननुदोषः ॥ श्लो॥ देशेदेशेकिमपिकृतुकादद्भुतंलोकमा नास्संपाद्यैविद्वचिणममितंसद्मभूयोप्यवाप्यसंयुञ्जंतेसुविरविरहेक ऽनाभि स्सतोभिःसौरव्यंधन्याकिमपिदधतेसर्वसंपन्नमग्नाः ॥ १७॥ अनेवंभावो हिपुरुषाधमत्वमावेदयति ॥ तथाहि ॥ आकिंचन्यादतिपरिचयाज्ञ्वयो

देश्यं गात्रः भूपालानामननुसरणाद्विभ्यदेवाखिलेभ्यः गेहेति छन्नकुमतिर
लसः कूपकूर्मैः सधर्म्मा किं जानीते भवनचरितं किंसुखं चोपभुंक्ते ॥ १८ ॥ किं
चाव्यापारान्तरमुः स्वज्यवीक्ष्यमाणोवधूमत्खमग्रेगम्येहेच्छेवनिद्रातिदरिद्राति
सद्धर्म्माणिः ॥ १९ ॥ इदंचावधीयतां इच्छेद्युस्तुसुखंनिवस्तुमवनौ गच्छेत्
राज्ञः सभां कस्यां गिरमेवसंसदि वदेत्का ये वदश्याः कर्तोभक्तोशाकृनमा
उर्जयेदधिपते रावर्ज्जये दुर्लभात्कुर्वीतोपकृतिं जनस्य जनये त्कस्यापिना
पक्रियां ॥ २० ॥ ऊन्यच्चेदमवधारणीयं ॥ अयुक्तंयुक्तं वायदभिहितम
ज्ञेनविभुनास्तुयादेतन्नित्यंजडमपिधिःतं चविनुगतविवित्सुनैः स्पृह्यं कथ
मपिसभाःमभिनये त्वकार्यं संतुष्टेक्षितिश्च निरहस्य अकथयेत ॥ २१ ॥
इत्यलंप्रसक्तानुप्रसक्त्यानिदूरतो विमानमानयन्सानन्दं सांजलिबंधं च ॥ श्लो ॥
स्वजाभ्ये त्रबिशेषिनासिन ह चेकालिंदितुभ्यं नमः कुंजेभ्यः श्मिननात्रकांबुकणि
कापुंजेभ्यएषोंजलिः ॥ गोपीभ्यः परिरिंसयामुररिपोस्तेगस्थिताभ्योनति
र्गाथायाभिरूपासितायचनमो वाकानधीधोमहि ॥ २२ ॥ कश्चानुः ॥ कृतं
सखेडारचोरशिखामणेः ॥ ककस्य जगदतिसंधातुरनुसंधानेन तथाहि ॥
॥ श्लो ॥ वं ठिस्यानवनीनमन्यसदने त्वालेक्षणोभक्षयन् गोपोभिपरिकष्यमा
वहविधंनीतोमुकुंदस्त्वयात्र ठेमानवनीतमित्य भहिनोप्येनद्विवं ठोकिंस्वि
क्तोमानवनीतमेवहूनमिथ्यागोजनन्यांच्चधात् ॥ २३ ॥ किंच ॥ अंसेसलोच

मधिरोप्य प्रथुकं स्वहस्तात्प्रयस्या मयाकृतदुःखः कुतुकी मुकुंदः कांचनतन्तुं क्षमि ह्रापनयें किमस्याः वार्चनिशम्यमानदं सुकमांचकार्व ॥२४॥ अपि च॥ मीनारा धिकयानिशांमरारिपुःप्रांतर्य्यहानागतःत्वमाभुरपराधिकः पुनरितिप्रोक्तो पिपूर्वं मयाकस्मादेवमभूरितिकृत रुषा निर्भर्त्सितोमीलयान्वहाचैक्स्वराधिको हमितिनतः व्यामोहयन्मायायाग ॥ २५ ॥ विश्वावसुः ॥ वयस्य मैवंवादीः सहि परमपावनः सकलजगदंहः संहरणकृते कृतावतारो वंदारुजनानंदनो निदा पद्वोद्वोयान्॥ स्वो ।॥ असनक्षयार्थाभ्युदयस्य यस्य जगुश्चरित्रं जगतःपवित्रं पुनःपरस्यैपुरुषायतस्मै समस्तनम्यायनमस्तनोमि॥ २६ ॥ अस्य तत्रानुकुर्वतः चारित्रमाकर्णयतां ॥ स्वो ॥ चोरस्य चौर्यं जगति प्रनीतं चौर्यस्य चौर्यं ननु दृष्टपूर्वं चौर्यादिकार्यैरपि वनश्च नानिक्व ननस्यमुञ्जांतिवर्णानमामि ॥ २७ ॥ किंव ॥ चित्रंचित्रंकंभितेकस्मामेयेकं संप्राप्नापापलोपं नम्रद्भिः आसीद्युर्कंद्वानि दाघप्रशांतिर्हं सोहिसामानसेकोतिहृत्या ॥ २८ ॥ पुनस्तमभकुरन्मोक्षंभगवं तमुद्दिश्य॥ कंसंध्वंसयतेमुरंनिरयतेहंसंनथाहिंसतेवाणंक्षोभयते वकंबल यतेपीडंपरंवुपतेभौमंक्षामयमेवचाद्भुबभिदोगर्वं पराकुर्वते क्लिष्टं शिष्टगणं प्रसन्नमक्तेकष्णायतुभ्यंनमः ॥ २९ ॥इतिसदूरंविमानमानयन्वनजनपद सरिद्गिरिप्रभृतीनवेक्ष्यसविस्मयमीश्वरमुद्दिश्य ॥ स्वो ॥ कष्वौषधीःसतिव हृत्कांतिधामहृद्भ्रान्कवेवधीतकानिनदीःकांतिपुंसरणतान् ॥ कथंगन्तुत्वम

भङ्गः कलिनाथदेशान्नान्येनैव महिमा न हि माति बुद्धौ ॥ ३० ॥ इत्यन्यतो
गच्छः परनोदकोपलसमहमान ॥ श्लो ॥ महाराष्ट्राभिख्यो मधुरजलसान्द्रो निरु
पमप्रकाशो देशोऽयं सुरपुरनिकाशो विजयते महस्थायं नामोगणजलधयः केऽपि
विभवैः समृद्धा श्रद्धातो मुहुरतिथिपूजां विदधते ॥ ३१ ॥ सखे प्राक्कालीनं चा
रित्रं कथयसि अधुना किंच कलिमाहात्म्यादन्यादृशी रीतिः न हि एवमासीन्ना
मासीत् ॥ तथा हि ॥ श्लो ॥ अपारैर्व्यापारैरहरहरिह नयन्तो धनदशां स्वधर्मानां
संघं विदधति न ज्ञातुं स्वसमये यज्ञांतः स्वार्थानि द्विजकुलभवा ग्रामगणकीभव
न्तो हन्तामी कथमपि च जीवन्ति बहवः ॥ ३२ ॥ किंच ॥ उपनयनविवाहादिषु मन्त्रै
कप्रधानैः क्रियाविधिभवत एवं । कालभेदानभिज्ञाः विजाह निनकदाचिद्वेदपा
ठैकदेशे गेयवयसि च यवनानां वाचकाभ्यासमेते ॥ ३३ ॥ अपि च ॥ अज्ञानाम
विरामलौकिकवचोभाजाममीषां पुनर्मंत्रोच्चारणा एव पर्यवसितं मानवानां कर्म्म
सु ग्रामायव्ययलेखनेन नयतां कालान् शेषानहो पारम्पर्येण इदं शामिह वर्णा ब्र
ह्मण्यमन्यादृशं ॥ ३४ ॥ कुक्षेः पूर्त्यै यवनविततेर्भृत्यतामात्याति कर्त्तुं विक्रीणा
ते निजमपि वपुर्वै मनैरे तदाऽस्तां विप्रा भूत्वाप्यहह गणनाने पुरावैं चयित्वा स्वर्ण
स्तेयं रचयति पुनः स्वामिनां पोषकाणां ॥ ३५ ॥ अहो वत कलिमहिम्नस्तदस
द्विवेकवैधुर्यमखिलजनानां ॥ श्लो ॥ ये मुष्णन्ति निर्भिद्य प्रविश्य भवनं ये बा वञ्च
कानने नैते स्वामिधनं हरन्ति न नु तान् वदन्ति चोरा इति सद्यो हन्त हरन्ति पे

बकधनेसरघ्राद्विपर्यस्येकष्टंतानिवृंचनानपिपुरस्कुर्वंतिसर्वेजनाः॥३६॥
अयंखर्वनुपमोदेशइतिवदत्रंयुक्तमेव॥ यदत्रस्वल्पेनापिसिध्यतिमहती
प्रतिष्ठा श्लो॥ वेद व्यासस्सइहदश्येवेदवेदाक्षराणिश्लोकंत्वेकंपरिपठ
तियःसस्वयंजीवएव आपस्तंबस्सकिलवलयेनसम्यग्गोपासनंयः कष्टंशिष्टश्च
तिष्ठतिकलौकाश्र्यंमच्छंतिविद्याः॥ ३७ ॥ विश्वा ॥ किमरेभूसुरेष्वेव
दोषमद्भावयसि ॥ श्लो ॥ अत्रापिसंतिवहवःकलिनाग्निहोत्राःशास्त्रार्थवो
धकुशलाःकिलशांतिमंतः॥ अंतर्मुखा ससततमात्मविदोमहांतोनिर्जूनवाह्य
विषयाःनियमातनिष्ठाः॥ ३८ ॥ अन्यच्च ॥ शुचीभूतास्नानैःश्रुतिहितपरा
णोच्चनियमाद्पूतानांस्पर्शानवहितहृदयामीविजहतः ॥ सुराभ्यंचांडाल्या
शुचिहतमदं य्यन्नमनघंमहाराष्ट्रेदेशेविलसंतिमहानेवहिगुणः॥ ३९ ॥
॥किंच॥चमूनियमनेनवाजनपदाधिकारेणवाद्विजव्रजमुपव्रजन्प्रभुपदं महा
राष्ट्रजःनश्यमिहपालयेद्यदि धरासुराणांततोभवेद्यवनवेष्टितं भुवनमेतद
ब्राह्मणं ॥ ४० ॥ यच्चदोषांतरंभवताभाषितंतदशेषमपिसाधुजनोपकारेण
परिहीयते ॥ श्लो ॥ कलंमंक्षुहंहर्तुमंहः प्रकर्षान्यएकोपिविप्रप्रवेकोप
कारःकुठारःकुठारःकिलैकोपितिग्मोविनिर्भेत्तुमीष्टेविषद्रूननेकान्॥४१॥
कृशानु॥अस्त्येवमथाप्यन्यानामाघेतरवर्णप्रभावानामपिपुनरतिदुस्सहंवे

ष्टितं ॥ श्लो ॥ देशेदेशेलंपठाःपर्य्यटंतोभंजंभंजं ब्राह्मणादीनशेषान्हा
रंहारंहंतसर्वस्वमेषांपापाएतेस्वोदरंपूरयंति ॥ ४२ ॥ विश्वावसुः ॥ सत्य
मेवमथापिसहनीयमेतेषांचेष्टितम् तथा हि ॥ श्लो ॥ मायाचंचुतयाभयाव
हगतिःप्रत्यर्थिपक्षोभुजांमाहाराष्ट्रभटस्फुटारणपटुः नोपर्य्यटाद्धोरचेतः ॥
देवब्राह्मणवर्गनिग्रहहतो देशान्तरक्रोडमेनिः प्रत्यूहमनोरथाविनतनु
निर्देश्यभूमीसुरान् ॥ ४३ ॥ ननस्व ॥ देवक्षोणीसुरहितकरेदारितामे वह
पंकेमेह्यांसह्याकथमपि महाराष्ट्रयूथस्यचेष्टा व्याधिव्यूह प्रतिहतिकृतां व्य
समस्त्रौषधानांकायारोगाप्रणयिहृदयैःकाठवमर्षणीयम् ॥ ४४ ॥ इत्यन्य
मोविमानंगमयन् अयमनेदृष्ट्वाकइमेवहवः समवेतामानुषामार्गानपश्यन्त्यंति
निपुणंनिरूप्यसश्लाघंम् ॥ श्लो ॥ अंगान्वंगान्कलिंगानथमगधकुरून्कोश
लान्केकयान्वाकाश्मीरान्कुंतलान्वायवनजनपदान्कंचपांचालदेशान्नेपाल
न्केरलान्वाकतिपनकतिनः पांड्यतुंडीरचोलान्कर्णाटान्गौडलाटान्वरगत
घटनाःसंपटाःपर्य्यटंति ॥ ४५ ॥ कृशानुः ॥ अयेकिमेतान्निंदनीयानभिनंदसि ॥
नामाज्ञानिभवाइमेकलिवलादेकोभवंतोनराधैरागणाभिनयंचराद्विदधमेवर्ण्या
श्रमंप्यागिनः निर्द्रूतानघवैदिकप्रायमनानिर्भिक्षं वनाद्वनात्कक्षादिषुविदि
क्षुकर्क्षुहमत्नयेभिक्षाटनंकुर्वते ॥ ४६ ॥ किंच ॥ विमलचरितानिविश्वामित्राद
यःपरमत्रपयोवचोभिरतुलैर्ब्राह्मण्यंयत्पोभिरुपार्जयन्नृदृहजहानाजन्मना

मंत्रयोविमुखेत्वमोक्षइह कनिचित्पाषंडेषु प्रविश्यहताज्ञनाः॥ ४७ ॥विश्वा
वसुः॥ कथमरे हरेर्भक्तेषुविरक्तं त्वपयमीषसन्न ह्यसि॥दोषेभ्योनैवभेतव्यं दृष्टा
येष्वक्तिरद्युते तिमिरेभ्योहिनभयंदीपश्चेल्लभ्यतेमहान्॥ ४८ ॥किंच॥
दुःखंचजन्मचरितंचदृढामविद्यांहाहं रहं तेपरमाहरिभक्तिरेका येकोपि
राघवशरःकिलसप्ततालान्शैलान्रसातलमपित्वरयाविभेद॥ ४९ ॥घनो
तिनिविडंतमःपरिचिनोतिपापाटवींतनोतिचमनोरथानपचिनोतितिनानोलवान्
अनक्तिचपुनःपुनःननु मनस्सुखानिर्भरैर्वैनभक्तिपरिपक्तिमंडशगिरीशशक्तिः
शुभ ॥ ५० ॥ किंबहुना ॥ पूतंगानांपुण्यगंगादिसिन्धुस्नानान्नानाक्षेत्र
यात्रापराणां दारागारापत्यवैराग्य भाजांसाराभिहै रादरः कार्यएवा
॥ ५१ ॥ इतिविमानमन्यतस्समानयन् निपुणंनिरूप्य॥ सुशोभनकमक
रैस्सेवितोजीवनार्थिभिःम यस्यवाडवोराजन्यांध्र देशोनदीभवन् ॥ ५२ ॥
कृशानुः॥ अयेकिंप्रशंसस्यप्ययानमर्यादमम देशं ॥ पश्य ॥ग्रामेग्रामेनि
वसतिचिराज्ज्वालाभिभावेनशूद्रोक्ष्वन्ये भूत्वापठतिगणनं। ब्राह्मणस्तस्यपार्श्वे वे
दाध्यायीसन्निवमरोक्तापिकश्चिच्छुदिशाद्रुत्वा मुत्रप्रकरकरणेवर्तनेबौधिपु
त्रः॥ ५३ ॥किंच॥ महाराष्ट्रेषुदृष्टदोषाप्यन्यादिदेशव्याः ॥विश्वावसुः
कथममेवंवादीः॥ श्लो॥मानामयक्षतमवैरनघैरिह्नामोमावाजिगीशतवचः
सिध्यिरंतनानिवेदेषुभक्तिरनिरदुष्टेषुचैवंविश्वासनं चविविधान्विधुनेति

टोथान् ॥ ५४ ॥ पश्यतावदेतेवां भागयवनां रोमावच्छादनपतसुतथारम्य
हारघनवाहृद्धास्तुंगस्तनगिरिकुचेनाभिवापीमनोज्ञाः भूमेर्मूर्तो रिववसुम
तीर्भुंजनेभागयवनः क्षोणीपालाङ्वयुवजनाः काममंमोधीपुरंध्रीः ॥ ५५ ॥
॥ इयवेतन् ॥ कोवाकल्पतरोगुणास्तुमनसायस्याश्रितानामहो सारांशाव्हरत
प्रसह्यमधुपान्धत्तेमहामोदतःकर्णे त्वञ्जनकीर्तिहानिपरतात्कालावदेगर्जनं
नीरंध्रंपुनरांध्रदेशनृपतिव्याससेनघंस्पर्शनं॥५६॥समंतादवलोक्य अहो
भागोदावरीमध्यमआसीनानाममीषांवैदिकानामभिन दनीयोयमनपाय.
संप्रदायः॥श्लो॥निगमपाठपराद्भुतदुष्कृतानर्थविदोबहवो बरा बराः प्रति
वसंतमुपासमवासुखंप्रतिवसंतिमकंदपरायणाः॥५७॥ अकार्यानामधिका
रव्यापारनिरतानामप्ययं ब्रुवता लंकोनियमः ॥ श्लो ॥ आश्रयितव्योनरप
तिरार्जयितव्यानिभूरिवित्तानि आरधव्यं विनरणमानेतव्यं यशोदशापि
दिशः ॥ ५८ ॥ कृशानुः ॥ समंतादवलोक्य हंतसंततमत्यंतदरितायवनाः
एवतावदमीषुविषयेषु प्राचुर्यतःपर्यटंति ॥ पश्यसखे ॥ श्लो ॥ अवनावनीत
पर्वनाश्वशोभिनोभवनागणायिभवनाव मर्दिनसवनादिधर्म्मलवनायदीर्घ
नायवनाश्वरंतिभुवनानिभीषणाः ॥ ५ ९ ॥ विश्वावसुः ॥ सत्यमेवमधाप्येतेषु
तुरुष्कायवनादिव्यतन्त्यसाधारणविक्रमगुणाममुंग्रहाणः ॥ श्लो ॥ युद्धाप
प्रमिलं हंतपटवो योधा सहस्राधिकाः यद्योकोपिनजातु तुरुष्कयवने ष्काह

टङ्कोटोभटः निस्त्रिंशमपरे कंपयन्स्वकटकान्निष्कामनिशं । जनस्सर्वे तेहमपणा
हृणान्यशरणाः स्वादंतिसीदंतिच ॥ ६० ॥ किंच ॥ पिबंतु मदिराममी परि
तुदंतु देशानहो हरंतु परसुंदरीरपलपंतु वेदानपि तथापि चमदङ्गणेषु एव
देवमुखाननु ङ्कटाङ्घ्रिदधते महत्पुरकपाटिकोद्घाटनं ॥ ६१ ॥ इति व्योम
यानं मध्यतः स्यंदयन अयतो दृष्ट्वा सप्रत्यभिज्ञं कर्नाटदेशो यः पूर्वं कर्णाटदेशम
भूषयन्सएषसौ पुनं पश्य चक्षुषो भूषणायते ॥ ६२ ॥ लोचनाक्षेचनकं किलदे
शस्यास्य रामणीयकं प्रांतनगरमिहारामाप्रत्यारामं पचेलिमाः क्रमुकाः प्रसवाः
प्रतिक्रमुकमप्यनल्पं तिमधुतातिः प्रतिप्रसवं ॥ ६३ ॥ प्रतिमधुविंदमलिं
दाः प्रेंखंति प्रतिमिलिंदमारावाः प्रत्यारावं सुदृशां मदाञ्छदाराः प्रतिमदंम
दन ॥ ६४ ॥ कृशानुः ॥ इंतक थमभिनंदसि निंदनीयममुं देशं ॥ तथा
हि ॥ वेदवैदिकविद्वेषदूषिता भस्मरूषिताः ॥ चंडालस्यंयत्रणषंडा लिंगालिंगिन
दक्षहः ॥ ६५ ॥ आकर्णयंतावदन्यदप्यमीषामपचरितं ॥ श्लो ॥ शिरः पुरारेर्द्वि
जराजपादैर्दिव्यास्पते स्मिरङ्गतीर्थ्यायेच शूद्राइमे लिंगधरा वयतः स्वपाद
तोयैस्तर्पयंति कष्टम् ॥ ६६ ॥ विश्वावसुः ॥ सखेमै भाषिष्ठाः यदत्र देशेय
दृशैलं प्रभृतोनिदिव्यक्षेत्राणि संदृश्यंते ॥ श्लो ॥ दुरितमवनतानां दुर्नि
वारं निरुन्धन्वितम विभिरतंद्रैः सेव्यमानो मुनींद्रैः यदुगिरिरयमिंधेयवना

रायणाख्यो निवसति किल हृद्यं नीलमेघः प्रवर्षन् ॥ ६७ ॥ सभक्त्याख्येयम् ॥ य
द्गिरितटाग्रहाराजमौलिपरिस्फुरन्मणिगणमहोदारानीराजिताङ्घ्रि
सरोरुहा नवजलधराकारा नारायणाह्वयभूषिता निरवधिदयासारा साराञ्जते
परदेवता ॥ ६८ ॥ पुनस्स्राविस्ययम् ॥ यः प्रभयोदवक्ष्मान्पुरस्सान्यप
रावुभौ अधुनायादवक्ष्माभृद्धन्यसभान्यहो ॥ ६९ ॥ संस्राधमभूधन्य
हि न्यक्षिराजेनपूर्वं स्वेनद्वीपादाहृतमन्वेनमन्नं दत्वा ॥ धन्या नगेन्द्रा रयन्तोललाटे
मालीमस्य ... नसंनि मज्जंति ॥ ७० ॥ किंच ॥ विष्णुपद्याकलनयाविश्रुतो विम
लाश्रयः ... हारो विहरत्येनः कविः कंसारिनागिरा ॥ ७१ ॥ इतिविमानमि
तरत्रपरिस्पंदनंदनानंदम् रजतपीठपुरं ननुकांचनश्रियमिदं वहतेमहद
द्भुतं इह वसन् शुभरीतिरहो वदः परमयोगनरो विराजते ॥ ७२ ॥ पुनस्स
स्राघम् उवैद्विजेन्द्रैरमाभिलाषाटाः सेवितो भव्याभिजानकीर्तिः आनंदतो
र्थोद्धयमत्र कश्चिदन्वर्थयन्नाविरभूद्द्विजेंद्रः ॥ ७३ ॥ ह्यष्टानुः ॥ अस्तु ताव
देवमधाप्यदसीयदर्शनानुवर्तिनामधुनामनानां द्विजानाममनिवहत्व आकर्णय
नामपचारः सततमहतसंध्योपास्तिरभ्यस्तशास्त्रस्सविमरिगनदाग्नेकाग्रस
ध्यामुपास्तेनदपिभुक्तिनमान्यमन्यते ... न्यमन्यन्यजतिविहितहानानाम ध्वसमा
ध्वसंधः ॥ ७४ ॥ किंच ॥ गायत्रीसहस्राजहदुगक्तीयशोपवीतंत्यजनमुच
न किंचा शिखांविरक्तद्वयसंप्राप्तनुर्याश्रमः आरूढ्वतरन्तयानमभटे हाहं

नदेशान्तरेष्वर्थानामुपसंग्रहार्थविचरत्स्वेषोप्यभीष्टागुरुः ॥ ७५ ॥ अहो महानेषव्यामोहोविदुषामपिकलिमाहात्म्यात् ॥ श्लो ॥ यस्यकोप्यवलोकनेन सवनस्नानंबुधैःस्मर्यतेयस्यास्मरणेचनिष्कृतिनपाचांडायणंचोदितंतस्यप्रत्युनदाहर्नास्यतयदेदृष्टिर्वि मुक्तिप्रदानस्नानंचसमस्तपापहृदितिप्रत्येतिविद्वानपि॥ ७६ ॥ पश्यतावत्कलिकालनरपालस्यगर्हस्येषुप्रद्वेषंभिक्षुप्रपक्षपातंच॥ श्लो ॥ भिक्षांकष्टमटंतिकक्षिभरनयेपादैगतैःक्लेशयंत्याश्रमाशिथिलैःपटैश्चगर्दहिणोजोर्से गृहेभेरनेराजन्सुभ्रमपटाग्रशस्तशिविकाहारोगृहि भ्योनदाःयान्तुव्यहेद्वे मठेस्थितिजुषोधन्याहसन्यासितः॥ ७७ ॥ अन्यच अनभ्यस्तवेदानहोशास्त्रवादान्पठंतः स्फुटंयेवतैतन्मतस्थाः अधीशानतात्त्व्यतत्त्वपूजापराणांनराणांपदंते भजंते॥ ७८ ॥ किंच ॥ एकादश्यांकालयोर्हमिह्मानादेषामग्निलै ।किवत्वंयदागतेतस्मादेषांग्रथेहिंशानिष्यैश्चादुःखाःपिष्टपश्वादयोपि ॥ ७९ ॥ विश्वावसुः ॥ किमरेकेशवभक्तिप्रकर्षदोषान्विष्णानपिदूषयसि सिद्धांतिजनमध्यसिद्धांत निष्ठानामियंहृदयंजनीरीतिः ॥ श्लो ॥ आवालस्थविरंस्थिरंहरिदिनेशुद्धोपवासंजनिध्रुव्यहृमहादिवंविदधतेनारायणाराधनं श्लाघ्याभागवतेषुभक्तिरमिताम्रद्धान्वियेषांदृढाशास्त्रेसान्वगुरूदितेनचरितंसाध्वेषुमाध्वेषुकिं॥ ८० ॥ एनद्रुहस्पाद्यतितंपुनरेषामाकस्विनदोषवैधर्म्याशुभचर्या ॥ श्लो ॥ दनुजभिद

विवेकैस्सगुणावलोकैः पुनरपहृतमोहैः पुण्यतीर्थावगाहैः भवकदनविदूरै
र्ब्रह्मविद्याविचारैः क्षणमिवयतिवर्याः कालमेतेनयंति ॥ ८१ ॥ यदपि च यतिनां दु
परिदूषणमुपन्यस्तंतदपिमदपिहितन्हृदयेभ्योभवाङ्गणेभ्यएवरोचनेननुगु
णयाहिभ्यः ॥ श्लो ॥ तत्तद्देशनिवासिशिष्यनिवहत्राणायगुर्वाज्ञयासंचाराश्र
मएवविंदतियति श्श्रेष्ठाहन्तंकाश्वतिः दत्तंवित्तमशेषमास्तिकजनैःदेहारि
निदर्शनात्साधनंस्वयमस्पृशन्वसतिचेन्निंदास्तिकिंतावता ॥ ८२ ॥ किंच ॥
स्वामिनिर्विनियुक्तानांस्वत्वेनानध्यवस्यतांयतीनां द्रव्यंयत्नन्त्वप्रत्यवयंत्यत्र न
ह्रजस्तुकृतः ॥ ८३ ॥ एतेनमतांतरस्था अपिमठाधिपत्वमायतयेव्याख्याताः
इदंचावधेयम् यदिकतिपयेऽकालस्याधमाःसमर्यादिजाः वर्तनमनुयुः संत्थे
दास्तिंभविष्यन्तिकिंततः निगमचरितानंगीकारोहिदूषणमंगिनामशक्यत्व
शाठ्यादयैषांनकाभ्यानानुष्ठितौ ॥ ८४ ॥ किंच ॥ पंथानमनुरुध्यानपित्रा
दैर्वैवदध्यति इतिस्मृतिमधीदानैरेषांदोषोहिदुर्वचः ॥ ८५ ॥ इतिविमा
नंदूरतः समानयन्परितोदृष्ट्वा भाषावेदाचारैर्भूषाभिः पृथुवाश्वयोपाश्ववीक्ष्य
स्वप्रतिदेशंविलक्षणाएवहन्तदृश्यन्ते ॥ ८६ ॥ कृशानुः ॥ वयस्यवीक्षस्वेनिमा
वाचःकिंनुस्वरमति ग्रामावहस्कोशकल्पजनानिमानजनपदान् ॥ श्लो ॥ चन्द्रा
लोकचंद्रधकारभरदोंदापेयकिंपाको राजन्कुंडलिराजलकदोः राजीवद
गूरटोः खेलत्कोकिलवाककाककुचटोः क्षीरार्णवांभोरिवव्यक्तंपंडितमूर्धयो

स्तमद्दृशोत्राप्याइहन्याशमे ॥ ८७ विश्वावसुः ॥ ओमित्यग्रेविमानन
द नयन्सानंदंसांजलिबंधंच ॥ श्लो ॥ सुरभितमतमालस्तोमपश्यद्दशालप्रकर
तिलकशालप्रोष्ठसुष्टुज्जालश्रितसमवनशीलःश्रीशलीलानुकूलःशिथिलितभ
वमूलःसेव्यतांशेषशैलः ॥ ८८ ॥ पुनःसहर्षं ॥ पन्नगेषुचनगेषुखगेषुद्वीपिरा
जसुप्रुषत्सुकुरुंगसुवल्लरीषुचदरीषुहरीषुप्रार्थयंतिजनिमत्रमुनींद्राः ॥ ८९
अहोमहोन्नतावलवस्यशैलस्यधन्यतायतः ॥ श्लो ॥ वैकुंठेपिनिहत्यकुंठमकुं
ठविभवंमहःनदचचित्रचारित्रंरमतेरमयासमं ॥ ९० ॥ विविधनिगमसारे
विश्वरक्षैकधीरेवृषशिखरिविहारेवक्षसाश्लिष्टदारेभगवतियदुवीरेभक्तबु
द्धेरदूरेभवतुचिरमुदारेभावनानिर्विकारे ॥ ९१ ॥ इतिसानंदंध्यायति
॥ कृशानुः ॥ हंतव्यपेतविषयांतरव्यासंगंवदंतरंगंदेवएवास्मिन्ननुभवतिदृढ
संगं ॥ विश्वावसुः ॥ सखेसत्यमेवविदितंभवता ॥ श्लो ॥ दधतोचिरायसुदती
मुरस्थलेनदतीनसीमददतोसुखंसतां ॥ रसिकस्यचित्तमिहकस्यदेवताप्रति
पन्नपन्नगनगानगाहते ॥ ९२ ॥ कृशानुः ॥ किमरेकेवलमर्थपरदेवमनस
ध्नघे इष्टप्राप्तिमनिष्टभंगमपिवासंप्रार्थ्यभक्ताजनैर्यद्दानत्रमितिप्रतिश्रुतं
मभूद्यंतदाप्तेफले नेदास्यंतिनचेत्स्वयंभयमसावुत्पाद्यतेषांपुनःकान्तस्सार्थ
हिरण्यहृत्यदइदंगृह्णातिवश्यासमं ॥ ९३ ॥ किंच ॥ नानेत्यामंत्राकं

चिह्नभुवि विवितस्तोयबिंदुं ययाचे कस्याप्युच्चैस्तटाकं खनन इह गिरौ हंत मद्‌द्वार भूर्ह दत्तां केनापि सूनावकिमधिमकुटं स्वमयीमे ववंधे सोयं भूयः सुनिह्ने भुवनपतिरतिस्तूयते ध्यायते च ॥ ९४ ॥ विश्वावसुः ॥ किमरे कस्यानिधये वेंकटाचलपतये प्यसूयसे स्फुटं तावत् ॥ श्लो ॥ नियंताजंतूनां निखिलजगदुत्पाद विभवप्रनिक्षेपैः क्रिडन्परमपुरुषः पन्नगनगे परत्वे तैर्लभ्य प्रकटनकृते वेंकटपतिः कृपासिंधुः कांकांननमनुजलोकाननतनुते ॥ ९५ ॥ किंच ॥ किमप्यपादाय दिव्यं नभीष्टं कल्पं जनेभ्यः पतिरंजनाद्रेः कल्याणवनारोपकृत्वे लसं पद्मप्रदानरं विं विवरोवरोतिः ॥ ९६ ॥ प्रिदरहृचरो लक्ष्मीः स्थानं हृत्स्वयसुः स्वकुवलयपतिस्त्वालेरत्नाकरश्वशुरो हरेः नदपिहरति द्रव्यं पूर्णं जगत्पतिरेषयन्निदिह भजतां कांतु कामं दयमनुग्रहं ॥ ९७ ॥ अखिलहेयप्रत्यनीकानंतकल्याणगुणैकतानस्य विश्वनदानस्य श्रीनिवासाभिधानस्य परस्य ब्रह्मणो गुणसेवामृतकणं निर्वर्णनाय मनिपुणाधिषणाधिषणादयोपि ॥ श्लो ॥ गांभीर्ये कावलंबे गरिमनिवसतौ कांतिकुल्यानटाके कल्याणां भोजकांडे निरवधिकरुणाहारकल्लोलराशौ चातुर्ये दायलक्ष्मी विहरण शरणे सद्गुणौघान्वभूव देवोधिकटे गो निजगत्यधिपताकेनवा व्याननाचा ॥ ९८ ॥ किंच ॥ समयाहि हृदेवेदेद समयाहि गुणावलिः प्रत्यक्षेपि परत्वेस्य प्रत्यक्षेपि च संशयः ॥ ९९ ॥ कुहोमहोमनस्यापि यस्य सौलभ्यं कनककुसुमस्य सौलभ्यमिव जनेभ्यः स्वदते ॥

पश्य ॥ श्लो ॥ प्रचंडविश्वकंटकप्रखंडनैकमंडितः पतंगमंडलेपसरप्रमांड
लप्रियः अकुंठरीतिकः प्रसन्नपुंडरीकलोचनः सकुंडली द्रभूधरप्रकांडमंडना
यते ॥ १०० ॥ अवलोकयतावदुरगवरधरणीधरशिरोमणेरस्य पार्श्वेरनित
रसुकरवरनिकरविसरस्वकौशलमतिपेशलं ॥ श्लो ॥ मूर्धारथंकमपिवधिरा
श्लोकमाकर्णयंतीश्च द्रालसं वेव्य दूनिकु सिं श्लाघयन्वीक्षते धः अभ्यारोहु स्नाह
कहसापंगुरप्यद्रिश्टंगसंझालस्याभिशुभरमातोमंदमंदंतुबंधा ॥ १ ॥
सर्वतःपर्वतमवलोक्यसश्लाघम् ॥ श्लो ॥ सर्वोत्तुंगश्चितशुभगुहस्सा अभिरामा
तमोनेभास्वद्वंशोपचयजनकस्थानुजस्फूर्तिकाग्रः एतन्नूनंक्षितिभृत्प्रियंगान
गीजानकीशंकीशस्रेणीकलयशरणीकुर्वतोवर्वरीति ॥ २ ॥ प्रकामवक्षःपादू
वल्यपिफणिक्ष्माभृद्यदः प्रकाममवलोक्यते परमनन्यदृग्यद्गं निज्ञार सिरो
धरांबरमचंचलं विद्युतं पयोधरम्रस्य सावपिविभर्तिनित्यक्रोडे ॥ ३ ॥ इति
विमानं दक्षिणानस्समानयः सानंदविलोकय सखे विपिनानामनोभांपरमंराव
णीयकं ॥ श्लो ॥ पुरःपुरोवनंवनंवनेवनेमहागिरिर्महागिरौमहागिरौशिरा
जतेगहागृहगृहायुहे गुहायहेविहारतत्परोहरिर्हरौहरौनरं कृशाःश्र
तेभरामवसोध्वनिः ॥ ४ ॥ कृशानुः ॥ किमरेवर्णदस्य दक्षुण्याशिमनञ्चांगक्रवल
नचंडपुंडरीकाननानिकाननानि ॥ श्लो ॥ इनस्तावद्भावव्यतिकरइनस्सांयकग
राइतोलापाकानासमुदयइतःकंटकचयाः इनोग्राग्राडया ज्वलनजनकात्रे

यावद्गतोवनंसंलक्ष्येतन्मनइदमहोमोहमयतो॥५॥विश्वावसुः॥सखेनिपुणंनि
रूपयानस्तेषांगुणानपिरदहागा॥ श्लो॥ अनायासस्थाहृद्गान्पवनिपतिभोगय
नपिफलान्ययत्नेनप्राप्यान्यपसृजगपेक्ष्यास्समनसः॥ असूर्यंपश्यान्यप्यहहन्
लभान्यश्मभवनान्यरण्यानीभाजामतिपततिभागर्गतलगिरः॥ ६ ॥ अपिच
॥गहनगुहाविहारिहरिपाशिहृद्याभिहनद्विरदशिरस्तटोद्गलितमौक्ति
कर्दहनिभिः अहहविभूषितैरिहचिरंविहरंतिसुखं सममबलाजनैरतिवि
लासपराःशबराः॥ ७ ॥ इतिव्योमयानंदक्षिणतः प्रापयन्पुरतोनिर्दिश्य
॥श्लो॥कंठोपरिकंठीरवशुचिदंष्ट्राहचिविचित्रचंद्रिकयास्फटिकावलइवन
यनेघटिकावलयेवसंप्रतिधिनोति॥ ८ ॥भक्तिप्रकर्षमंजलिबध्वा॥ वरके
तुस्थनाद्ध्यायस्मरन्केलिगृहेश्रियाः नरकेक्षणविघ्नायनरकेसरिणेनमः॥ ९॥
किंच॥ स्थिरशंखादिचिन्हायसरसंघार्चितांघ्रये परसंहारदक्षायनरसिं
हायमंगलं॥ १०॥ जंभदंभहरक्षेमारंभलंभकमूर्तयेशंभुसंभावनीयायस्तंभ
डिंभायमंगलं॥ ११॥ कृशानुः॥किमयेकोधमये नरमृगेंद्रेस्तवनंविरचयसि
॥ श्लो ॥ प्रह्लादमाह्लादयितुंनमेकंसर्वस्यकुर्वन्भुवनस्यभीतिं सैहंदधेसं
हननंपुराणस्तवस्तवस्तत्रकथंप्रवृत्तः॥ १२ ॥ विश्वावसुः॥ वयस्यमेवंवा
दीः॥ अपुण्यधौरेयहिरण्यदनुत्रिलोकशोकस्मरणायशौरीःकायाधवायाव
निरासदंभास्तभादिहाजृंभतसंभ्रमेण॥१३॥ इदंचावधार्यतां॥ मनुष्यतिर्य

ह्नुमुपेत्यमित्रो दैवत्वयंस्यावरमोऽभ्युदयन् पिबन्वसेनान्वयमणवैदेःप्रणय
मानप्रकटीकरोति ॥१४॥ पुनःसविस्रंभं ॥ घटिकामत्रपुनरवेक्षमाणोथ
टिकाचलसमधिरुह्यभक्तिःनरकेसरिं इवरघोविलोकयन्नरकेसरिंच्यतिन
अनुमानवः ॥ १५ ॥ इतिविमानमन्यतसंचारयन्सहर्षं ॥ श्लो ॥ दोष्णा
रथ्यमिदंवदंतिसरसिंहमाप्यमासिन्यसावरमारोधसिवीरराघवइतिप्रख्या
ननामाहरिः व्यकंराजतिवीतिहोत्रइवयोविस्तीर्णहेतिवृत्तिक्षेत्रप्राप्तकृश
स्यपिप्रभवतिस्वीशाविहमांपिन॥ १६॥ आकलयंतेमवानवेनेरमणुष
मत्कारं ॥ श्लो ॥ ह्रिरेभवर्णासुममेरमानतु बिभर्तिसहामिपवीरराघवः
सुपर्वराजेनयदीयमर्चितंमुखंपद्द्वंद्वमिवोपशोभते ॥ १७॥ सशानुः ॥
वयस्यविसत्रह्यसिवीरराघवत्वंमे यदस्विन्नपिपन्नगनगनायइवपरवन
यहयपरत्वादयोदोषाःप्रादुर्यांति ॥ विश्वावसुः ॥ नचास्मादुकेनतत्समाधाने
नैवपुनरन्नापिसंतोष्टव्यमायुष्मतां ॥ पापरमणेनकस्यमनोपोरराघवदेवे
॥ श्लो ॥ स्वेच्छाया धवलाब्जनिः वृत्तनुपोष्णस्यां विनोदस्वलः साक्षाद्देव
परः पुमान्त्वनुनिर्दोषायमीश्वादिभिः वीक्षारसपतिर्विराजितगतिर्दो
ष्णासद्भक्ताहिविदोषांन्यायुररोगानां वनयशोमाशान्नुपेक्षावती ॥ १८ ॥
किंच ॥ उपेत्यवीक्षावनमंत्रतसत्सुवर्णपर्वसुममोऽभ्युपार्चितः महानये
[illegible]

बोद्धरि चंद्रनवासेऽप्युपाश्रितानामुचितसुवासना ॥ १९ ॥ इत्यन्वयेनोपि मानं [illegible] संप्रत्यभिज्ञं ॥ श्लो ॥ एवंभूतपुरोनिरोधितच रोद्दोषाग्रहं वोमयाभोमानवगुणा भर । विरभवद्रामानुजार्यो गुरुः [illegible] मृतसिंधुमंथनभवं [illegible] नामकं विज्ञानं यद्युग्ममेवविद्युधामय्यापि विद्यो तते ॥ २० ॥ किंच ॥ कामादिवैरिगणभीमानवद्युनिजनानामभिख्यापगरिमा वनकार्यसीम भूमा [illegible] मानिबंध्यमहिमाभोमानन् [illegible] मावत्तो वि मल [illegible] तर [illegible] भयतिभूमा वसुत्र [illegible] मानुगोजयति ॥ अ पि च ॥ सजयतिरामानुजार्यविरंजयति पर [illegible] योकि सं जयति वेदमनवं जयतितु [illegible] जयति ॥ २१ ॥ अन्यच ॥ नेमीमांसा [illegible] [illegible] ॥ २२ ॥ रामानुजाचार्य [illegible] प्रसाममानः योमाद्धशा न [illegible] ॥ २३ ॥ इत्येत च्चाकर्ण्य ॥ रामानुजोऽयमुनतीर्थसे [illegible] परावु दौ मानर [illegible] निरोध [illegible] पुरा णः प्रथित [illegible] ॥ २४ ॥ अथानु ॥ सम्यगेवं तथा [illegible] ॥ तथा हि ॥ श्लो ॥ श्रीरामानुजदर्शनैकरसिक शिष्टः प्रकृष्टैर्गुणैः पूर्णानांविद्

यंमतं नरकुसुमं पंको निभुं केचिन्न हाहंत्वैदनमंततः भक्तिमंतद्रुममाश्च
मास्तां नानामनस्थितेरपि समं प्रायेणानाम्यसौ ॥ २५ ॥ किंच ॥ नैयान्या मह हं
द्विजान्वयकुसुंभाया प्रबंधे श्रमोदेवे विश्वपुमर्थसाधनविधैविद्याधरे जायति
तो रक्षीर पयोनिधेरूपमतो दैत्यारि भिक्षातंकोवा धावतिद्रुग धन्यश्चिचपलो गे
पल्लकसावयं ॥ २६ ॥ केषांचिदेषां चेष्टानष्टावैदिकानां ॥ पद्य ॥ मुंच
तः पंचयज्ञानद्वविद्याभगिनिभिमे ह्यंतो नभिज्ञानृनिदंतो ह्यं तयज्ञानृषदद्
पिचहरेवं दनंवारयंतः लुंपंतः श्राद्धचर्यामयतिमपि यष्टिमावंदनंकारयंतः
सद्वेषंधारयंतः कतिचिदर्विहतेरेवका क्षिपंति ॥ २७ ॥ किंच ॥ यंत्र
घोषंकुर्वतो हरिपरिचरणो सर्वलोकाविगीतं रव्यातं वै लोकमनुष्यानिभिरभि
हितं वै भवं खंडयंतः संकेतश्राद्धयेवचरणसकिलास्तो यमोघं समिवंतः केचि
द्विभावयंतो जगदभिदधतः केशवं द्वेषभाजं ॥ २८ ॥ अपिच ॥ वहधर्मंच
महत्पदेन सहितायेधापरे विश्रुताः यन्नमंमह संकमादिसमये सर्वे द्युभाः कुर्व
ते तन्पूर्वविस्रुजंतिका समिति ये वै रूपाश्रितं सन्यासो देतिमलया मेत्येव समनं
पाचमुखपंक्तिया ॥ २९ ॥ किंच ॥ यस्यां नाभिन्नरक्तुर्जितमनिदं मवध्यानुहृद
सास्पदं पूज्यं वै चनिरक्षराः प्रसमासां क्रोनिक्ष चर्येका वे दमूलानामहैत्वतं त्वनि
हन्ता वर्णाश्रमाः प्रक्रियायो ष्टैरद्र कविकृतस्तलोकन मुस्कमावेचिदस्वेनम ॥
३० ॥ किंबहुना ॥ कष्यातुः ॥ प्रायो येसंसदकस्ये प्रनवाजेभिवृत्याकृता

दीनस्तानिह विजहति स्पष्टवेदोपदिष्टान्कर्मैवामी विदधति जडाः किंनु मु
केन सिद्धं कष्टं कष्टं बत हत कलेः कश्चिदुन्मेष एषः ॥ ३१ ॥ न गाहन्ते गंगां न
टपति जटाभार इति येन मज्जन्त्यंभोधौ लवणरसवेसंतक इति न पंचैतं गच्छ
न्त्यपि पशुशकृन्मार इति ह्यापि वन्त्येषां दोगान्कइह निपुणस्याद्गुणइ तु ॥
३२ ॥ विश्वावसुः ॥ किमरे कलंकलेशरहितेषु श्रीरामानुज दर्शननिष्ठेषु अ
पिसन्नह्यसीभ यवाभवादृशानां क्षश विवेकानाममर्यादा उक्तं हि ॥ श्लो ॥
अनल्पकंधरायां हो सर्वज्ञस्यापि दारुणाः आरोपयंति मालिन्यं काकोला इव
ते खलाः ॥ ३३ ॥ पश्यतावदेतेषां पवित्रतमं चरित्रं ॥ किंच ॥ उच्छिष्टान्य
ति दूरतः परिहरंत्यूर्ध्वं यत्संगतिं प्राणापत्स्वपि बांधवेनरग्ध्टहि प्राश्नंति ना
पोप्यमीकाम्यन्निर्मिमते न कर्म भगवत्कैंकर्य एव स्थिताः सत्वस्थे स्पृहणीय एष
जगतो श्रीवैष्णवानां क्रमः ॥ ३४ ॥ फालेशुद्धमृदूर्ध्वपुंड्रतिलकः पद्माक्षमा
लागलेदिव्यं शंखरथांगचिह्नमनिशं दीप्तं भुजामूलयोः वक्त्रे शौरिगुणैकवर्ण
नपरावाचस्तदेनो मुषामेतेषां हरि भक्तिनुंदिलहृदां वीक्षाविमोहावहा ॥
३५ ॥ दोषारोपणं चैतेषु त्वदीयमुपहास्यं ॥ तथाहि ॥ श्लो ॥ इष्टान्बवांध
वजनादिनरैरदुष्टं यज्जुं जनेन्नमिह लक्ष्मणपक्षनिष्ठाः दोषः किमेषदुरिताप
हरे गुणोवेत्येवं विविच्यापरिपृच्छ्यगुणागुणाज्ञान् ॥ ३६ ॥ किंच ॥ दुष्टं वंधि
तेस्तनामनदत्तांदोशेय एषे मरैश्चिश्टैरपृष्टमनश्नमिह महाराष्ट्रादि

कानां खलमुखेषां दोषयितानां कोपि नियताहारः परं तु द्विजसर्वाशीमत्सुभूषणांहित
र्क्तान्तेषामिदं भूषणम् ॥ ३७ ॥ यच्च ॥ शठारि प्रभृतिसप्तस्य मुनिविनिर्मि
तदिव्यप्रबंधाध्ययने दोषमनुक्त्वापि नस्तोयमितिहासपुराणादिभिर्वेदमूलवत्त्वप
भ्यस्तव्योनरोचते ॥ अनुतावत ॥ श्लो ॥ विकुलविभूषणेन गुरुणा कलुषाणि निधि
नाश्रुतिमकृताभिसंधिमवधार्यपरं गहनं रचितमिह प्रबंधमनुसंदधतां क
थितं सममपि दूषणं स्मरति पुराणमधीतवतां ॥ ३८ ॥ किंच ॥ उपादेयं प्राज्ञै
रुचितविषयं द्राविडवचोप्ययुक्तार्थं हेयं भवति वचनं संस्कृतमपि हरिं किन्न वे
त्तिवनितासुभगोपि स्तुतिपदं न सत्कूपोप्यंतः कटुवाधुतनारीनवनभः ॥ ३९ ॥
वस्तुतस्तु गंगाव्याकरणानुशिष्टानां अनवद्यत्त्वमित्थं परिग्रहविशेष प्रकृष्टा
नां द्राविडशब्दानां कोनाम संस्कृतादपकर्षः ॥ पश्य ॥ श्लो ॥ सच्चासंख्या क
तानुक्तिकृतसमुद्रो मुनिकरः प्रबंधाः प्रोद्दामसत्तमयतममुख्याः श्रमधराः प्रव
क्ताः शान्ताः प्रथितयशसः पूर्णगुरवो गोसंपारे तासां जयति महिमा द्राविडगि
रां ॥ ४० ॥ यत्त्वेकदेशदूषणोपन्यासस्तत्राप्याकर्णनीयं ॥ श्लो ॥ कतिचि
द्वचसः कर्मापासासह यदिति स्मृतानदपिभगवद्गुणास्तेषां गुणेनातिभक्त्यार्थं
श्रमसह अनेकाहैरोगिणां विनैवाहृलंघनैर्ज्वरनिरसनायालंश्रेयः परं प
रमौषधं ॥ ४१ ॥ किंच ॥ रहस्यव्याख्यानै रघुवरचरित्रानुकथनैस्त्वयी

सध्रीचीनं वकुलधरवाचां प्रवचनैः अमीभाष्यारण्यानैः हरिचरणकैङ्कर्य
विधिभिः प्रणामैश्चार्याणां क्षणमिव नयन्त्यत्र दिवसान् ॥ ४२ ॥ पुनः क्षणम
नुध्याय स्वश्लाघम् ॥ अन्यदा स्वानामन्तामेवमन्योन्यकलहायमानानां नानाविधा
नां श्रुतीनामविरोधसाधनेन साधुभावं प्रकटयन्तीमखिलगुणाभिरामां रामानु
जसरस्वतीमभिनन्दामि ॥ पश्य ॥ श्लो ॥ नित्यं हेयगुणावधूननपरा नैर्गुण्यवा
दाश्रुतीमुख्यार्थाः सगुणोक्तयः शुभगुणप्रख्यापना ब्रह्मणः अद्वैतश्रुतयो विशि
ष्टविषया निष्कृष्टरूपा अतो भेदोक्तिस्तदिहाखिलश्रुतिहितं रामानुजीयं
मतं ॥ ४३ ॥ कथमनुः ॥ अविनयमेवनष्टापि इमे संचरन्त्याचार्यपुरवसमारव्या
नाः कृतन्मनाभिनिष्ठाः शिष्टास्तेषामेषां रीतिर्मरोचते विवेचकेभ्यः ॥ तथाहि ॥
॥ श्लो ॥ हन्त्वामार्गे द्विजादीनखिलमपिधनं हन्त हृत्वापि मत्ताः दुर्वृत्तास्तस्क
रा ये वनगिरिनिलया ये च नीचा इहान्ये हत्वा चक्रांकमेषां झटिति विदधतः
किंच मन्त्रोपदेशं तद्वृत्तैरेव दिक्षैर्दधति ननु ममैवं श्रीपादं परीतः ॥ ४४ ॥ किंचा
जारान् चोरान् किरातान् जनपद दमनान् राजपाशान्महाशाः शिष्यान्कृत्वा
निकृष्टान् श्रुतिनयविधुरा श्रोत्रियैर्ब्राह्मणेन्द्रैः साकं सम्भोजनेमोसकृदपि विन
तिः कुर्वते येन तेषां संकेतेनैव सिद्धं तदिदमविद्यं श्लाघ्यमाचार्यपुरस्थं ॥ ३५ ॥
अहो महानयमभिजनविद्यासम्पन्नानामन्येषामप्य निवृत्तो व्यामोहः ॥
श्लो ॥ अ चार स्यदवीयमां गमनमपामङ्ग रवेटाध्वनां कामारं करालं कर्णकिल हृटं।

केषांचिदेषाममी शुद्धाचारजुषोजितेंद्रियतयाश्रेष्ठास्स्वयंसूरयः शिष्यत्वंप्र
दुशंतिनात्कलकलेस्साम्राज्यमत्रोर्जितं॥ ४६ ॥स्वयंतरितुमक्षमःकिमितरा
नसौतारयेदिति स्वयमचिंतयन्नगणयंधनानांव्ययं जडंगुरुरितिभ्रमनश्र
यतिपुस्तकाडंबरैर्बहूपकरणान्वितैःपृथुलदेवताविग्रहैः॥ ४७ ॥ किंच ॥
अमलमतिषुलोकेऽगण्यकेष्वनेकेष्वपिनिजगुरुवंशोत्पत्तिमेवावलोक्य॥ वि
गतशुभचरित्रंवेदशास्त्रानभिज्ञं कमपिगुरुरितीमेकश्चमाराधयंति॥ ४८॥
अपरमपिकलेराकर्णयचमत्कारं ॥ श्लो ॥ सम्यक्शिष्यजनंपरीक्ष्यवक्रभि
स्संवत्सरैरुत्सुकंशुश्रूषाभिरुपादिशन्प्रमुदिताः पूर्वेभुवोनिश्रुतं आशाश्रेष्ट
समर्पणैरविनतानाचार्यएवादरा दव्देर्भूरितमैः प्रसह्यलभतेशिष्यान्क
मेणाधना ॥ ४९ ॥विश्वावसुः ॥मंदमनीषमहन्तःपुरुषानेवमादूषः ॥श्लो॥
भवजलधिनिमज्जन्मज्जनोज्जीवनार्थंजगतिमहितवंशे जातवंतो महांत
प्रपदनधनतुष्टाः पंचसंस्कारदानात्कतिनकुतिन एतेज्ञानहीनान्पुनंति
॥ ५० ॥ किंच ॥ आचार्यः पुरुषामहत्तरकुलेष्वज्ञाक्षदास्योज्ववानावस्सं
सृतिवारिधेः परममीनावानरिष्यन्यदि अप्राप्नाचुस्तदास्यस्तयइहावि
ज्ञानिमंत्रोत्तमाःसर्वेतर्हिकलावनप्ननवोहंतापतिष्यन्नधः॥ ५१ ॥तापादि
भिस्सपापंजनतांपुनतांमहात्मनामेषांदोषश्चेदेषसमादुस्साम्युनतेपिगंग
मूरस्य ॥ ५२ ॥ इदंचबोद्धव्यम् ॥ सद्वंशप्रभवश्चरित्ररहितोप्यादृत्यए

वेत्तमैस्ताध्वाचार्यतोपि दुष्कुलभवः सभ्येषु नाभ्यर्हितः सार्वज्ञा ममकृत्रिमं
पटतरं सल्लक्षणायुक्तमप्यादत्तेननु लक्षणाढ्यमर्मापनं चक्रो ज्वलं कृत्रिमं ॥५३॥
स विनयमंजलिंवध्वा शिष्यार्पितेन शुचिनाद्दविणेननु छात्रिछामुकुंदशर
णागतधर्मनिष्ठाः तत्संप्रदायनिरताः प्रयतास्तदायेनेभ्यो नमस्तिकरवैकर
वैष्णवेभ्यः ॥५४॥ इतिविमानमन्वतः प्रस्थापयन्त्रयतोवृष्ट्या ॥ श्लो ॥ ए
षाकैरविणीविशस्यकरस्रोटो राशुगार्जकनामेतन्द्रोधसिपार्थसारथिरिति
रव्यातस्तमिंधेहरिः यत्पादाब्जच विनासरपतेः कोटीरगा तुष्यत्सोमानां
नुखसोरत्नप्रकरतानोवेदभेदं जनः ॥५५॥ अत्रवसंतं संतश्चिरंतनतोक्ता
नचिंतनश्रांताः ॥ आत्मन्वंतस्तु चरितमातन्वंतो विभांति शांतिधनाः ॥५६॥
कृशानुः अस्तु तथापि ॥ परिकलितगुणाग्रहाणाहृणाग्रायहेयजनानिविडन
गरविशेषसन्निकर्षएवात्रमहान्दोषाः दुर्लभाखलहृणोभ्यकुत्सितनमाः लो
केहृणाः करुणाहीनाः कृणावत्ब्रह्मगणांतगस्पर्यंतितेषांदोषाःपारेवाचांयेनाच
रंतिशौचमपि ॥५७॥ पुनःसनिर्वेदं किंधिगमुद्दिश्य ॥ शौचन्यागिवुहृणाका
दिषु धनंभिक्षेषु चक्लिष्टतांदुर्मे धस्तुधरांकंपन्यमनुवंदक्षेषु भिक्षाटनं लाव
ण्यं ललनासुदुष्कुलभवास्वग्रासुनोरूपतः कष्टं हृष्टवतान्व याहतविधेः किन्ना
मलब्धं समम् ॥५८॥ विश्वावसुः ॥ येहृष्वमेतेष्वापिगुणास्तानन्दहाणप्र
सं ह्यनहरंप्यमीपरधनैषमन्यायतो वर्द्धंतिनष्टचावक्चोविरचयंतिवक्तव्यत

यथाविधिविधूतकल्मषा विदधतिस्वयंदधनंगुणामर्मगुणावली त्वं पिबेहराणं हि
पेयमन्त्रा ॥ ५९ ॥ इति विमोमभित: प्रतीचदिशि चोजनपदकमलिक्रमयन्पु
रनोवृन्दनमोदम् ॥ श्लो॰ ॥ इत्थत्र वीकांचीकारि शिखरिणा कापिनगरीगरीय
सांयस्यांविहरन्नगुणापह्मलत्र ह्मसुसंदर्श दशा रजनिकरमादपमलस्व
रूपकोपकेरह ह मपिननिंद तिरस्किता: ॥ ६० ॥ किंच ॥ सुमनोऽजनवादरवास्य
नासद्भपथोभितीसेयं सुरम्यहृदयधियाश्रीशुभकाधीसाधुरेजयतिचेत: ॥
६१ ॥ नगरमिमनायद्धिणेनव्यहस्तामरलेवमानवनीवेगवतीनामप्रवहमोपावमी
शैवलिनी ॥ श्लो ॥ मांधुबोध्ययनोपपन्नमधुभिव्यदाभिमदानिलश्रालोलत्त
टचारुभूरह शिखामिव्यानिपुष्पादिके: डिंडीरे स्फुरे पलिपानिंद रिनाद्भुगा
पमायस्फुरद्धृणोद्धेजिनवाजिमेधमखकंद्धेधांसिपाथांसिमे ॥ ६२ ॥ इन ष
सखेचक्षुर्मिक्षिप्यतां यस्यवराडीकटकस्पदालिभि: समाश्रितस्से भमदानस
पदासनित्यशुद्धवरदंतमुद्धहन्व्यथार्थनामागजमम्बदोत्थमी ॥ ६३ ॥ सभक्ति
प्रकर्षमंजलिमिच्चात्द्विधानलमुपास्यतां त्रिदशपादपसर्णवीनपाकरमपास्यह
दिगद्धिपावनपावनरूपाशिशिरलोचमहतभवव्यथामोचनवपासुरभिलाभ
रंवरदराजधामस्थरं ॥ ६४ ॥ रूपनिमामेवा ॥ वरदमोमजसतंतशरद
भोरुहविलोचनदेवपरदंभोपहतिकरहरंदमोलिवरमुद्भमखींशनुतं ॥

६५ ॥ पुनःस्मानुस्मरणरोमांचं ॥ तापत्रयप्रशमनादमृतं गृहीतं नामैव वै
हृदयमेधवदामृपासे अंभोधिकाधरसुधारसवासितेन वाचं विनावरदराज
मुखांबुजेन ॥ ६६ ॥ पुनःसानंदं ॥ भुवनवहनशीलासिंधुरागंमजंतोज
यनिवरदमूर्तिसाधुवेगापगाच दमयितुमवनौर्णाधात्त्रयज्ञं द्वितीयाः सफलयि
तुमिहाद्यासादराद्रादराणेत् ॥ ६७ ॥ सशानुः ॥ वयस्तनवेयंजयानभि
ज्ञो जयतीत्युक्तिरयुक्ता ॥ सवनसपत्नीकरणाफ्राणितिरपि तत्प्रातिकूल्य गाङ्गे
नोचिता तथाहि ॥ श्लो ॥ अजायत्त्वाद्भवेनस्मिन्कथंनामजायज्ञता सवनाभ्या
नुकूलेकासवसाफल्यकारिता ॥ ६८ ॥ विश्वावसुः ॥ सर्वेषमेवभंगेयवदोष्मु
द्भावयतानस्मिन्नहिलहेयप्रत्यनीकत्वेवाविष्कृतादुःकंचैनत् ॥ श्लो ॥ पद्मोल्ला
सविधायिनिसत्पथदोषिक्रुतिचक्रभव्यकरेभास्वनिवरदेभविनानजानुदोषा
नुषंगवार्तापि ॥ ६९ ॥ समंतादवलोकयन्नंजलिंवध्वा ॥ श्लो ॥ सेवेनंतसरः
श्रयेवरिगिरिं श्रीपुण्यकोट्यासमं ध्यायाम्युत्तरवदिमन्नमहितं देवाधिराजं
भजे कल्याणीकलटामिकंजनिलयां कल्पाणकोटि स्थितां इडेयादवराघवा
दिमकोटिनवंदेमुकुंदाश्रुतान् ॥ ७० ॥ इतिप्रतिवंगादिषि किंचिदंतरम
तिक्रम्यसविस्मयानंदम् ॥ अत्रहि ॥ श्लो ॥ ह्वावज्ञानसमुन्मिषद्विसरस
त्यांविरिंचाध्वरप्रत्यूहायनदोप्रवाहविधयापर्याप्तः त्यामहोक्रनेचद्गृहिणे
गणोचमहतांदीनेमखंविघ्नतःपातुं सेतुकुदेषसेतुरभवत्पश्चौंडकेगुरुवयं ॥ ७१ ॥

किंच ॥ परं वेगं सरस्वत्याः उद्वेगमपि तावतेः शर्वसेतुर्विधरगोन्य [illegible] प्रभुः॥ ७२॥ अपिच॥ आश्रामीशानबंधो श्वर यानस्तंभ वांधारयात्वेरयंतोंकु भोडिंभस्यकाननमपि मणिमकुटान्युन्नमन्नामयूखैः पर्यंके शब्दविद्यापरिम लसरसेपंकजस्पर्द्धिनेत्रावा मिवे गापगायास्त्वपितिभगवतोकापितायिंकवरी ॥ ७३॥ सद्यपि ॥ द्राक् प्राप्यमखांतरायनटिनीपाये निरोधोत्तुनः प्राप्नः पायन्हेमनामरसिनीपारं कपारन्यधीः क्षेमं कोमलवल्लिकागृह चरः पुष्पा तुकांबुदस्यस्तोपमवांतरम्महत्तियोरगेभुजंगेशयः॥ ७४॥ पुनरनुश्या यतस्तानंदं ॥ भूतसत्वमहिमास्तोमयामशयानमहो श्वरे श्रियसत्वमस्वराजो वार्द्धसमुन्नननाभिक महिं वच्चरणं धातुः पत्र शामहस्तमसः परं हृदि जगतु मेवि वेष्टतं स्युदोकयुदात्तुयं ॥ ७५ ॥ किंच ॥ वेगवतीसेतुनयाप्रागतोणाधिदे वताविनतानम्रागवतोवंदरिमाद्रागवतीकवशजनाधिकन्यायां ॥ ७६॥ कथा नः ॥ अहोकथमायुकविं कन्नपिभवानमुं देवमभिनंदसि ॥ तथाहि ॥ श्लो॥ अद्यःकरोत्यादिमब्रह्मासनं विधेः कलानिधिं धिवोधृतेमुखेनयः कल्पांतरायस्य सरस्वतोवेस्तवेत भिस्तास्यकथंभवेत्तवे ॥ ७७॥ निम्नावेषु ॥ कमेभिस्त्रे वे कादंबवनेदे वरमुं देवं कामितेषुजनेषु वरवद्भ्यूह सरस्वतीप्रवाहे विजय ते ॥ पश्य ॥ श्लो॥ कल्पतेनाम रामास्फुरदधरसुधागर्वसर्वस्वमेषा न्यत्कान्यमोघारसिकजनमुदे वटोहि ऐवाश्लाद वेलासुदोलायितनिजम

कुड्डाकल्पकल्पद्रुसूनोड्डीनालिध्वानजानाकलनपरिकनखाहवीणाभिगाना ॥
७८ ॥ किंचिदुत्तरतोदृष्टिमाधायबाजलिबंधं ॥ श्लो ॥ क्षेमारंभनिदा
नमापूर्वजुषांहेमाभिरामांबुजश्रेणीमायातमरंदतुंदिलपयोभूस्थस्वभूमानिता
सह्याद्रिप्रभवासमानविभवामह्यां ममह्यार्तिहृत्प्रणयायोगिवरेण्यपुण्यसर
सोहृह्यादसंह्यांहसे ॥ ७९ ॥ इतिदक्षिणनस्मादरमक्षिनिक्षिप्यप्रांजलीभू
त्वा ॥ श्लो ॥ विश्वाह्लादकरींकरींद्रसरसीकल्हारपारंपरीभव्यामोदधुरं
धरानिलजडेदिव्यालयेजाग्रती कष्टापह्नुतिवर्तिनीघननयः श्रितपुष्टान्नाग्रे
गिरामिहामहमहमंभजामिविबुधैरासेवितांदेवतां ॥ ८० ॥ यंपूर्वोक्त्वा
दिशिकिंचिदंतरंविमानमालमयसहर्षम् ॥ श्लो ॥ त्रिदशाकलितसं
हस्फूर्तिमान शमयंस्तमः भातिदीपप्रकाशोचशरणागतबांधवः ॥ ८१ ॥
कृशानुः ॥ दीपप्रकाशसंज्ञादेवेशित्तमस्फुरणोराविचरप्रतिकूलेनदीप
जातोऽस्मसद्मचैनाहो ॥ ८२ ॥ विश्वावसुः मंदमते मैवंभाषीः ॥ श्लो ॥
प्रकटितदशावतारेप्रचुराज्याकलनभावितस्फुरणो दीपप्रकाशनामक्षम वि
भावयदितभीतिहरे ॥ ८३ ॥ निरूप्यसानंदांश्चोरंमेश्वरशासनाद्दक्षिण
तश्चत्वंचलाचलकंदांतं यंकविवादितिहरिरिव्याशावदंनिक्षिप्तो सर्वस्मा
मपिहंततवसरखौस्थानं त्रामातेदुर्गास्त्रामा दक्षिवेंकटेशकविहाडत्रावि
रासीद्गुरुः ॥ ८४ ॥ जनानुहिश्य ॥ भेदाभिदाविषयवादापन्नहृद्रूपपादार्थं

साधकमदोन्मादाहंकारदुर्मलापहारस्यदर्विनोदाभिज्ञानपाशितिः पादा
रविंदनखेंदावपहारचतुरोदार साधकगुणास्वादाभिनुष्टुह मोदायत्नेभ
वर्त्तुवेदांतदेशिकमणिः ॥ ८५ ॥ अपिच ॥ नानाम्नायपरिश्रमं कलयतां
नास्त्येवशास्त्रेषु धीस्तत्रयोरप्युभयोस्तयोर्नसुलभा साहिक्षितौ साहितिः ॥ अप्ये
तासुसतीषु नास्ति विनयो नाचारभक्तिक्षमा चानुर्यस्य चसा वसा चसवता श्वालंच्य
रवेल्लंव्यमु ॥ ८६ ॥ किंवक्ता ॥ ऊर्वं तमास्येतमुपास्यदेवं गर्वं समोज्जगुरुशां
प्रशांतं कुर्वं नमेतं गुरुमंतरेशागुर्वं तरं कोत्रगुणो स्वोते ॥ ८७ ॥ कृशानुः वयस्य ॥
मास्मैवंवादीः यदेतत्पक्षावलंबनतः पक्षांतरस्वीकारएववरमिति मे प्रतिभाति
॥ तथाहि ॥ श्लो ॥ यस्मिन्पक्षेस्तिमोक्षोगुरुणिलघुनिवाराधने प्यप्रयुक्तेश्चा
घाहेतुश्रमार्थव्ययकरयजनाद्युग्रकर्म प्रग्रहाणां तं हंतोपेक्ष्य पक्षं श्रयति ज
गति कः काम्यवेदोक्तकर्मानुष्ठानावश्यकत्वप्रकटन कठिनं वेदचूडामणिः ॥
८८ ॥ विश्वावसुः ॥ निपुणनिरूपणोपि भवानेवं कथयति ॥ श्लो ॥ वेदांतयं
विषोषितं हितपथं व्याधूयसाधूचितं चापथ्यादनुहृ घतेर्नादतरं तथानमं ग्रा
नराः इष्टं भक्ष्यकांतया हह वरोन्येवं प्रियल्पापिन रोग तिव्रपतासुवंतिन
तुतंयः पथ्यवादोभिषक् ॥ ८९ ॥ किंच ॥ आम्नायमौक्तिमहासाकरयाकरे स
नावातरिष्यत्यदीहमवांछिनावा अज्ञानभक्तिजगद्गु तस चारित्रमज्ञानगुं

[illegible] ॥ ९० ॥ पुनराज्ञो वाऽस्य रघुनिनमौ [illegible]
रोऽभि [illegible] मु [illegible] शिला रघुनाथनकृच्छ्रसमभिव्याहारो नो च
नः ॥ किंच ॥ श्लो ॥ निरम [illegible] तियः किलकुशानि शान यस्यं घ्रिणा चयो विश्वं
गजतुरगौ चमखे [illegible] गृहये [illegible] देशिकोगण्यः ॥ ९१ ॥ विचिंत्य ॥ गंभी
रशब्देनविशालमोह दशादिशाचहमोचनेन घंटाहरे वेंकटनाथरू
पाकल्याणमुल्लासयति श्रुतीनां ॥ ९२ ॥ पुनः तच्चमत्कारम् ॥ वेदांताचार्यशब्दो
स्ति वेदांतस्थापनेक्षमः इमं दिवे कंकुर्वतो दांताचार्यं चतं विदुः ॥ ९३ ॥ कृशा
नुः ॥ कथं नाम ब्रह्मिणग्ठहिणी चिकुरबिकुरं बचुं निचंपककुसुमसुकुमारतराः
कविकथककंठीरवगुरोरपिदुस्तरप्रस्तरनिष्ठुर ब्रह्मिष्ठमासूयहृदयनिभे
दायजायंते ॥ विश्वावसुः ॥ श्रणु [illegible] ॥ श्लो ॥ वेदांताग्रेगरः प्रसून
मदवेशमोदान्धधानासनंप्रै ध्याचकठे रवार्यपिपरं भिंदं निहूं दिद्विषां
नंदाधार्यजनाभिनंदितमदस्य श्रीपिषादोह रेर्दुर्भे देशवटासुरे नुश्रुतको
स्याकारमागान्नकिं ॥ ९४ ॥ पुनस्संप्रार्थनमंजलिंवध्वा ॥ दर्पाविष्टकुद्र
ष्टिदुष्टसमयोन्मादाय बोधांकुरोद्बोधायप्रवलेकलाव पिजयोग्यादाय वेदाध्व
नः श्रीमल्लक्ष्मणपक्षरक्षकबुधामोदायपापाटवीच्छेदायार्थिमहत्तरविजयतां
वेदांतविद्यागृहः ॥ ९५ ॥ इत्यन्यतोदृष्टिंदिन्यस्यसांजलिबंधं ॥ श्रीमानगा
भीरतरवेगवतीप्रतीरभूमावघट्टहिसुरदुरिवावतीर्णः कामादिवैरिगणमन्त्रण

मध्यदीर्घकामासिकानरहरिः कवलीकरोतु ॥ ९६ ॥ ततोन्यत्र श्रुक्ष न क्षि
प्यसांज्ञलिबंधमयानेजोनितु द्दामहिम्नेवैकुंठधाम्नेतनमो नमांसि आम्नाय
ज्ञः परमोस्तिनिनाम्नाज्ञः परमत्र चित्रम ॥ ९७ ॥ युक्तंचैतनयतो
विष्णुः परम इतिविश्रुतां श्रुतिः ॥ अनपायरमोदिष्णुः कस्मात्परमोभवेत्युक्त
रमापतेरन्यो देवान्तपरमा इति ॥ ९८ ॥ किंच ज्ञायन्ते शिरांसिनित्यवचसां
सर्वेश्चनैः शार्ङ्गिणास्तत्र व्यासपराशरादिकृतयोदत्तादरावस्तुतः यः पादांबु
ददर्शनियस्तदुपसंगद्द ह्यानिगद्द ह्यानिशायश्चैत स्त्किरसैवतेषु परमं जानातिको
नाम्नशात् ॥ ९९ ॥ पुनस्तच्चमत्कारं ॥ दर्वादिनो विष्णुपदारविंदंदोषापह
तानुसरंति मोहात् तेषांमतंतु स्वयम त्र विष्णुपदारविंदानुद्ध तं चिचत्ते ॥ १०० ॥
इत्यष्टनोइदृष्टिं विन्यस्य ॥ समंतरूढ मपष्य निष्पतन्मरं दसंतनयाभिषिक्तमु
त्तमम् रविक्रमाशु त्वनिरोश्गोपुरं त्रिविक्रमस्य ग्रनंतं निशाम्यतां ॥ १ ॥ सवि
स्मयमभिध्यायन् ॥ अव्यादायत्तामनश्वरमद्भार दनिश्चेणिकाहर्षाद
र्ध्वमुदंचितस्तचरणस्त्रैविक्रमोनः कमात्वैलोक्यार्पणतस्तितं रभयप्रच्छंय
दासौहृद्वेषुं स्थिच्छो हरनीलदंडइवयस्तद्वारणायोद्धतः ॥ २ ॥ कृशानुः ॥
किमरे मायाविनमेनमविक्रमं त्रिविक्रममभिनंदसि ॥ पश्य ॥ श्लो ॥ श्रीमानपि
स्वयंदैत्यात्कुर्वाणः कुप्रतिग्रहम् छिद्रनमहद्भिद्विमिष्टं गोत्रां दे द
दौ ॥ ३ ॥ विशिष्यायमकपटानां स्त्रौनांतस्ताधनीयः ॥ यतः ॥ श्लो ॥ नि

ध्यानपायिप्रमदोपिनाथेवटभैरवविनदात्कोसौ कविर्यधाकस्वसभूसुरोपि भूटानवत्त्वंक्षममेवभेजे ॥ ४ ॥ विस्वावसुः ॥ अभ्युपगच्छाम एवमवतः प्रौढगुणदोषीकरणपांडित्यमास्त । मेघश्लेषचमत्कारः आकर्णयतावदेतद्युदाश्रितरक्षणायपद्मेक्षणास्व म हत्वा नः रूपमपि रूपमापेदे ॥ श्लो ॥ निर्योन्नतोपिनिरपायरमाश्रयोपिदातापि हंत वक्रशोमहतांपदानाम् स्वीकृत्यनामनवपुष्पितमिंद्रमीशः पातु पदत्रितयमत्रबलिंबिभित्से ॥ ५ ॥ पुनः सभक्तिप्रकर्षम् ॥ त्रैविक्रमस्त्रिपथगाजनकस्सपादःपापाम्बुरस्यमहतांमहतामनन्यहंता शंभोस्फुरन्मुकुटभूषणदानचुंचुमंभोनिधेश्शशुरमाप्नगिरोयमाङ्कः ॥ ६ ॥ इति किंचिदंतरमतिक्रम्य ॥ अत्र हि ॥ कांचीनगरविभूषा कामाक्षीकल्पमंजरी भजतां रक्षासुरसेनानांराजतिसर्वस्यसर्वस्वं ॥ ७ ॥ निरूप्यसविस्मयानंदं कामाक्षिमामंत्र ॥ श्लो ॥ दंतश्रीस्तवदृश्यतेयदिततः कुंदंननिंदंतिकेवक्त्रेपिलक्ष्यतेबुधजनश्चंद्रेन संदृश्यते दृष्टेदृष्टिपुगेपुनर्न विनुयाद्वालोपि नीलोत्पलंसूक्तिश्चेदनुभूयते मधुरताकामाक्षिकामार्द्वीके ॥ ८ ॥ कृशानुः ॥ यद्यपिविद्यते कामाख्यासर्वाभिनंदनी यंसौंदर्यं तथापि मुग्धानंदितिप्रतिभाति ॥ तथा हि ॥ श्लो ॥ कांतोविरूपाक्षइतिप्रतीतः कामास्यहंतागिरिराजपुत्राः स्तंभेरमास्यस्तनयश्चतस्याः लंबोदरः किंफलमाभिरूप्यं ॥ ९ ॥ अनयोः द्वंद्वविकात्रंबकयोः दांपत्यमननुरूपमितिव्यक्रमेणन ॥ पश्य ॥

॥ श्लो ॥ इयंहिसर्वमंगलासत्तुश्मशानमंदिरो विभातिहैमवत्यपी सदातिदि
ग्भिक्षुकः इयंकुंकुमांकितासभस्मराशिरूषितो ह्यरालकुंतलाचसाजटा
भिरेषभीषणः ॥ १० ॥ इयंतु क्षौमवसनासुवक्षामकरटिचर्मधारीदिगंब
रश्चसाचकनकवलया अयंचाशीविषवलयः इयंचकुंकुमांकितकंठीसचकाल
कूटांकितकंठः ॥ ११ ॥ विश्वावसुः ॥ वयस्यमैवंवादीः ॥ नखलुप्रशस्तै
रपिवस्तुप्रभृतिभिःसांसिद्धिकमभिरूपाणामाभिरूप्यमवहीयते ॥ श्लो ॥
निवसतांवापुर्यांनिवसतु चिरंवापित्रिभुवनेशिवस्तावद्धत्तामहिगणमथापेयथभ
गः परीतं शैवालैर्हयदिनमपिपंकेषुमलिनानलीनांकिभ्रांत्याकिमिह कमनीयंन
कमलं ॥ १२ ॥ रमणीयस्यहिपुरुषेरमणीयत्वैवरज्यतिविदग्धा ॥ श्लोक ॥
सरुषसुभगाह्वयंश्वा यत्ररसिकस्य अवधार्यतामत्रेदंचमत्कारम् ॥ श्लो
कः ॥ शिवाख्याल्लोकतःकामोजितइत्येवशुश्रुमः व्यत्यासोत्रजितोयस्मात्का
माख्यालोकतःशिवः ॥ १३ ॥ पुष्कलंकिलपुत्रसौभाग्यमपिपर्वतराजकन्या
याः ॥ यतः ॥ श्लो ॥ कुशलीभवनाधवक्तृःपुत्रःप्रथमोहिमाद्रिकन्यायाः पंच
स्यापितुरधिकःषडाननोनंदनोद्वितीयोस्याः ॥ १४ ॥ इत्यन्यत्परिक्रा
मन्सामोदम् सुधांशुमौलिस्फुह रमलेकैलाशशालोसइह विरालीव्यस्या
ग्रिभूहृक्चजम्भभवस्येयापिभूषापिचनागराजी ॥ १५ ॥ क्रमानुः ॥ वयस्य

किंवदंती [illegible] लब्धगाचारित्वं हृदं लोके हि लोचन शैत्यसंपादयित्र्या यत्मानान्[illegible] द्रक्ष्यामः अपितु पशुपतिस्थाणोरिति चाह्लसमन्वयं कथ्यते [illegible]घृक्षणिमध्ये विनिक्षिप्तान् ॥ १५ ॥ विश्वावसुः ॥ अवधेहि तावद् निधास्यामि रहस्यं ॥ श्लो ॥ गंगानुषंगाद्गिरिशीतवासात्मिन्दोश्च सिंधो च तदन्वयेन हर्तुं वहत्यग्निमपीश्वरो गंहरो हरंतो मिवहं तदृष्टं ॥ १७ ॥ कृशानुः ॥ हंत तर्हि तु हिनांकरणकलसुरसरिद्धारशिशिरशिरसश्च परहरस्यकस्मादभिषेकप्रियता ॥ ततश्च ॥ श्लो ॥ गंगातरंगावलिभिस्तु गंगाधोसुधाक्षरैश्च निशमार्द्रमूर्तेः मुधाभिषेकं कलयंति शंभोः स्तम्प्लायते येन ददद्पःके ॥ १८ ॥ विश्वावसुः ॥ अत्रापि युक्तमुक्तं आहरामि ॥ श्लो ॥ ज्वलनाक्लनाद्विषस्यपानाद्वृषभाजांवहनाच्चतप्तमूर्तेः अनिशं त्रिदशापगाम्बुसम्याप्यभिषेकप्रियता हरस्य जाता ॥ १९ ॥ कृशानुः ॥ अस्त्वेवमप्यन्यदुच्यते ॥ किमसौ विहायसं विहायसंततं शंकरशिरसि गंगातरंगानः प्रतिवसति [illegible]कः कुरंगः ॥ विश्वावसुः ॥ सृणु सखे न कारणं ॥ शिवशिरसि शीतभानुः सागरसूनुत्वसूचनायपरं अपिच सततन्महिष्यः गंगायाजठरमल्पतनुरेषः ॥ २० ॥ कृशानुः ॥ अथापि लक्ष्यसदः फलंप्रेप्सुभिरनाकृत्यः ॥ तथाहि ॥ सूक्ष्मासितांशकलाभेद्यपटोद्भैनवरपदनिविष्टोपि लघोरमयेहस्तसांडुलस्त्वेयटनहेभिद्धा ॥ २१ ॥ अन्यस्यामिदमुत्रांते ॥ यच्चकार

संगाढुं प्राणानपि जीवनहर्षिच्यां तं कामानन्दमनाश्रयता ॥ पृच्छ ॥ मत्ताक्रिमत
विष्णुपदादुदीतां गंगे दूरमस्या द्युवस्य प्रकृष्टं प्राप्यापि सन्नाकरनिजसंगं कपर्दि
काधां न जहाति गंगा ॥ २२ ॥ अन्यच्च ॥ सर्वेणेमनुजसम्यग्ज्ञुषो ब्रूते ड
रीकघनवासनयापि यज्ञमप्यधिजन्तु सुखसलुब्धनयाति चिरसंगतिदोषात् ॥
२३ ॥ पुनर्विभ्रश्य ॥ ईशः करस्थोऽकनकांचनाद्रिः कुबेर मित्रं अलकावासः
तथापि भिक्षाटनमस्य जातं विधातुः शिरस्थे कुटिलेक्षणः ॥ श्लो ॥ २४ ॥ किंचेक
विरुद्धधर्माश्रितदानास्तोतव्यः ॥ शृणु ॥ धत्ते महामरूद्भिन्दैविधो सम्नेत्र कंकुंथ
पालनलेंगके पुफल्लीं द्रुमैर्निस्वमणिप्रसूनहरैं । चकारित्वम आप्यपैति ॥ २५ ॥
अपिच ॥ नारवारिं हत्वं कोमलकैनार्काधिपं अंगीकुर्वन्नुदशमपश्चीन
धेविभाव्यम् ॥ २६ ॥ विश्वावसुः ॥ किमेभि शब्दश्रेवैकशरखेन्दुपरोरस्य
तुलुमान्य जयस्य विश्वसन्यमन्यं डुधं वदान्यत्वं ॥ श्लो ॥ दीर्घामरं निसून्वे
प्रददद्दौ दिव्यं तथा नोष्टं प्रख्या भयभमोरथाय भगवन् पारमं आद
दान् पापेभ्योपि च बाणपंक्तिवदन प्रेष्टेभ्यइष्टं फलम् प्रादात्तस्य अति
जगदाह्लादायज्ञदान्यं कम् ॥ २७ ॥ कृशानुः ॥ नदेनद्भ्राहतं भाक्तिवज्र
हादेवस्य वदान्यकं जगदाह्लादायेति ॥ यतः ॥ श्लो ॥ दत्त्वावरं दानकरास्तवे
भ्योदिश्वस्य वरुणस्य चयोर्विपादं संपादयमासशशांकमै निर्दोषत्वने तस्य न
वैवहुड्डां ॥ २८ ॥ विश्वावसुः ॥ कुटिलधिपणगुणमपिदो न इति घोषयन्तिम

वान् ॥ तथाहि ॥ श्लो ॥ दैन्येभ्येनवरान्सदास्वनियदिव्यश्लोमुहुस्तहिंते
नाथस्त्यन्भुवनस्यपेष्टमुदयन्नाम्यंदयाधार्गिणः नोदाइ्यनमानुषादिषुह
रिर्नेसेतुगोनादिकं प्रार्भस्यद्भगवान्भवार्णवममोनालंघयिष्यंनराः ॥ २९ ॥
किंच ॥ कंपातरंगशिशिरानिलडिंभजातकंपामनिष्यन्ति पुष्परसादिषु
कःसंपादयस्यतुलसंपदमर्थिनोनु कंपासुधांबुधिरयं पतिरंबिकायाः ॥ ३० ॥
पुरोन्निरीक्ष्यसन्नाधम् ॥ अल्पोपिकांचयामावासादासादयन्तिगौरव यत
एतत्पुरस्यामुर्गौरीशइतिगीयते ॥ ३१ ॥ कथानुः ॥ अन्योन्यविरुद्धस्व
भावाभ्यांदेवाभ्यामाक्रांतामेनांनगरींकिंविनौषि ॥ श्लो ॥ देवौद्वावधिकांचि
पश्यलसतः प्राचीप्रतीचीगाशयोस्तत्रैकः कुरुतेविनायकमधश्चित्रंपरस्त्वा
परः एकोनित्यमनष्टमूर्तिरिनरः स्त्र्यातेष्टमूर्तिर्जगत्येकोवारिनवान्गजानि
मचिरादूष्यागजाति परः ॥ ३२ ॥ यद्वांकांचिपुरेसुरेंद्रमहितेप्राक्पश्चि
मोद्देशयोश्चित्रंदैवतयोश्चिरन्निवसतोरांतिविरुद्धामिथः येकोयंद्विजराज
मप्यवरयत्यन्यस्तदत्तंसयन्पादेहंनविभर्ति नित्यमपरःस्वेमूर्द्धनिस्वर्धुनीं
॥ ३३ ॥ विरुद्धदेवाक्रांतकांचीनगरसमागमाद्धारणधराश्वरोप्येवं ॥ तथा
हि ॥ छेत्तांचिः घ्रिगोप्तार्चहरिर्महासवजपो हिरण्यगर्भस्यभयंकृदिभस्या
भयकृन्नृलावलयोश्चकास्तिहास्तिगिरेः ॥ ३४ ॥ अयंचापरोदोषः ॥ दरा
नुषंगंचगदानुषंगंत्यक्तुंनराधेनिवसंतिकांचयामद्रांनादलाद्रीश्वरमाश्रितास्ते

देहस्वेच्छयो नियमं मन्यते ॥३५॥ विश्वावसुः ॥ सखे मैवं भाषिष्ठाः यतः एकरूपदे
वनमिदमगरनिमिनितसमर्थ्यते। शृणु तावत् ॥ श्लो ॥ फणिपतिरसफुरंतोभना
मकरकरोन्मोभांभोभितनुः भवहरसंज्ञाकांचेगः पूर्वापरयोर्हि देवलजयुति
॥३६॥ अन्यच्च ॥ कास्यनगरभूषणमेवनतु दूषणं मन्यन्यबहु छमाध्यसान्तं
र॥ अहो खलु ममाद्य पचेलिमं भागधेयम् ॥श्लो॥ सुरयुवतोपगीतः स्फुटतर
पद्मास्यतो मुनिन्यासः व्यासकनौ प्रख्यातः पांडवदूतस्सद्रूपयन्नोतः ॥३७॥
कृशानुः ॥ अनुचितकर्मासौ किमर्थमनुवर्ण्यते ॥ श्लो ॥ सकलजगतामीशा
नेपि स्वयं त्रिगुणव्यवा मिदमनुजिनं दूतो कृतेपदेवमथ्याभुवाम् किमिह म
हुनोहूव्युपब्धी किमेतनिकेतने चिरमंभिपनेभ्यस्संदसपानुदर स्वत्यास्थितिः
॥३८॥ विश्वावसुः ॥ पुरोभागिनमनर्लङ्कुर्वेहं टेयममवयस्याम् । नेवदयामि॥
प्रत्येयमामेतन श्रो श्लो ॥ अविनश्यमाणं भोयमैत्यर्थकन्दः प्रभुमन्यपुर्यं मृ
गस्य विद्युत् महावर्ष्याग्रसदाचारमूर्तिः बहुजनद्वयमौलभ्यमाकल्पमान्नः
॥३९॥ कृपयपरम्यविमानमनन्यन्तानमम् ॥ अङ्गारहि ॥ विकचकुचिरपुंड
रीकखंडद्यु निमहमेत्रमनोकमम्भमनम नयतिविजायस्राप्रवस्तादे वसुजिनर
क्ष्यसरोकरोपकंठे ॥४०॥ कंचार्यमभिनिस्सोदरसरस्सदसंप्ररूढो भाग्य हुते
विजयेराघयकर्णहज्जानजालाज्जालाजले परिसज्जितदोच्चानेषपस्मघ्नस्य सकल
[illegible]

सुमनः ...वंदः ॥ ४१ ॥ पुनस्त्वभक्तिप्रकर्षं जनानुद्दिश्य ।मेभो भक्तिपङ्क्तिवे
...स्त्वस्यानुभवंतः ॥ श्लो ॥ विश्रुताश्रितदानस्त्वं गैरं वीजयराघवं नम
स्कुरुतयोगाद्ध्यंममस्कुरुतदाहृतः ॥ ४२ ॥ अत्र पञ्चवटीपतिक्षेत्रे विश्वप्र
सिद्धाकाचिद्दैविबो ॥ श्लो ॥ ततयार्थतयासमागता भिक्षुणीभिः परिभ
र्त्सितासुमद्भाः दृष्टमंकुरमत्र देवशक्त्यासममागंपलकांकुरैः स्वलंति ॥ ४३ ॥
कश्यानुः ॥ निजमहिमाननुरूपस्पर्शिनरसौ विजयराघवः किमेडयते ॥ श्लो ॥
युक्तस्तुताहंसमयरवाहमत्वप्रणीतोगरुडासनोसौ क्षीराब्धितोरावसथोपिवा
संकरोत्यहोगृध्रवरोंनिकेतनम् ॥ ४४ ॥ विश्वावसुः ॥ तदेतद्यापयोधेर
स्यभूषणमेव ॥ श्लो ॥ तत्ताद्गुणत्तमपदेनमतः परस्तादस्तानयैरतुलसूरिभि
रर्चितोपि अत्राविरस्तिहरिरेषचिरान्नराणांदृष्टोः कृतार्थयितुमेवदृशानु
कंपः ॥ ४५ ॥ दक्षिणतो विमानंप्रस्थापयन्सप्रहर्षम् ॥ इयंहि ॥ गंगासिंधु
हरस्वतीभवहरातुंगापतंगात्मजा रंगाभ्यासतरंगिणीवद्घतत्यंगारभंगाव
हा शुद्धाराश्मनोमनोषिजननारब्धावगाहाम् क्रमुंगधानामपिशुद्धबुद्धि
जननीदुग्धापगादृश्यते ॥ ४६ ॥ ममदुग्धनदीध नदीकृतमञ्जन्मानवानवां
भोभिः सुवज्जाननुतानमुतांततनुनापकृतूनैघानां ॥ ४७ ॥ कश्यानुः ॥ भवत्येवम
पस्याः क्षीरतरंगिण्याविधिनाकृताविरसता ॥ श्लो ॥ कालुष्यलेशविधुरा
मधुरापिपयोनदी रोचेनसाधवेद्कामोचेल्लवणसिंधुना ॥ ४८ ॥ विश्वावसुः ॥

गणमपि भर्त्तो स्तिदोषवनत्या ॥ यतः ॥ श्लो ॥ कूचत्समागत्य सिंधुनिर्णोजसौधा
धुनिर्धान पंकविलोपं कलयन्निसंघट्टयतीयमितिस्मरंति बुधाः ॥ [illegible] ॥
किंचित्क्षिप्तोभिक्रम्य मोहादिदोषरहितान्नाटकाविदेहि व्यूहाविवस्म
पिमर्तिमहतीं दिदेष्टो स्वाहाकरोतिदुरितानिशुभप्रवाहाबाहून्नदीबुधस
मूहस्त्सर्व ह्या॥५०॥ अस्याश्चोत्तरे तीरे श्रोत्रियोनंतयोग समयगतो स
व्यवहारो लक्ष्यते॥ यथा॥श्लो॥कर्णानंदकरस्फुरन्मधुकरव्याहारिवाहाफ्ग॥
रोधश्वलखिमरंदनंदिलपथः कल्याणकल्याणतः कामेयाव्यविहृदद्भरह
किंधानुबंधायतत क्षेमोभात्यरणाक्षिपालइतिख्यामोभिरामाभिधः॥५१
किंच॥ साध्वयेसरयूपेनसाकेतनगरश्रियं अग्रहारोवहद्व्योपरघुनाथाभिर
क्षितः॥ ५२ ॥ किंचिद्विमानमुत्तमसस्लाघमं नद्याःपार्श्वद्वयमवलोक्य
॥ श्लो ॥ चारुगुणैरन्यगणिभिर्जुष्टावाहानदीपर्यस्तिव्योः स्वयकूलमग्रहारा
सुदग्रहाराइवाननेभांति॥ ५३ ॥ अपराणुः ॥ अमन्यामालक्ष्यंकारमग्रहा
रान्प्रपश्यते सुवर्त्तमम्नारहिताः यदेनानाश्रितराजताः ॥ ५४ ॥ विश्वावसुः॥
सर्वेभवनास्तुतिरैवैषाभंगय नरेंद्रकनेतिमत्वाभितुप्ता मत्र अथसर्वत्रत्कुंडो
रमंडलमवलोकयन्सहर्षातिरेकम् स्फुटमस्यनुडोरमंडलस्यदर्शनमत्र
त्वांरामणीयकं च ॥ श्लो ॥ नीरेनीरेस्फुरत्तिलकरतामयहारोत्रभूयानयोरव
गोधरखिमहतामग्रहारेयहस्मरे कोकोधरखिमहतंवर्त्तते साध्वयहोय

ज्ञेयज्ञेष्ववशासु भगस्तोत्रशास्त्रादिघोषः॥ ५५ ॥ किंच ॥ तुंडीरमंडलनिवा
सिषु दुग्धसिंधुडिंडीरखंडनिभकीर्तिषु पंडितेषु आप्यायमानमखिलैर्विगीत
मेतद्द्रोचेतधूतदुरितं चरितं नकस्मै ॥ ५६ ॥ कृशानुः ॥ हंतैनस्मिन्नतिमगुगेष्व
ध्वरकर्माचरतामसमीषां चरितानि कथमिव रोचेरन्कोविदेभ्यः नत्रूर्गत्रिकसंप
त्तिनचकुशलनायष्टुरनघा नचद्रव्यं शुद्धं नचहृदयशुद्धिः कलियुगे प्रसिद्धिं
कांक्षंतः परिमितधनाहंतरूपशास्त्रयाप स्वालंजंविदधतिमथापिक्षितिसुराः
॥ ५७ ॥ किंच ॥ शौचंनाचरितुं यथाविधिवलौशक्ताद्विजाःकिंचतेस्वल्पा
चमनमात्रपूर्वादिनियमास्तानप्यसतुमप्यक्षमाः तेषामेषांपुनरग्निहोत्रनियमः क्वैष्टे
रनुष्ठानधीः काग्निष्टोमसमुद्यमः क्वालपशुकाः क्वान्याग्निचित्या तु सा ॥ ५८ ॥
विश्वावसुः ॥ स्थूलमज्ञाप्रमयाकिमिति भाषसे ॥ यतः ॥ श्लो ॥ शिष्टेभ्यः पार
गृह्यविधिमुच्चितांसंपाद्य विद्यांकलौ अद्याल्पश्रु तिकल्पसूत्रवातुरानल्पाश
चीनध्वर्त्विजः प्रीतिंभागवतीं प्रकाममभिसंधायाहरंतःकतून्धीमंतेयुगमंतिमं
तुकतयंयंतमस्मासु संततं ॥ ५९ ॥ किंच ॥ अप्रशाहं यज्ञार्थमितितु यज्ञा
द्विरमत नकल्पेत स्वनैर्मन्य भगवदाराधनमपि प्रयत्नेन द्रव्यं शुचिकिनपिल
भ्या भगवतः स्नानं चोक्तं कर्थं किमितिन नदेवाह्वरमयं ॥ ६० ॥ अपिच अहिंसा
त्प्रत्यवेयादिति कथयंतिये वेदएवैयया गेपश्वालंभंमिति यत्ते तद्दिकइह मखवै
दिकस्संशयीत हिंसाचाभावमेध्वरपशुनिहंतेराहरामानुजार्यःकल्पवृक्षस्थो

पित्रो न प्रसजति यश्च नैकस्तदन्यो गुरुद्विट् ॥ ६१ ॥ इदं चानवधेयम् ॥ हिंसाप्रा
रेष्विव मखाग्निर्हिंसदोपि जैनेनरो यदि जनो भजते जुगुप्सां नायं नरेष्विव
ननिन्द्यबिनंदनानां निष्पादनं किमनघे पिनिजे कलत्रे ॥ ६२ ॥ इदमप्यकांत
व्यम् ॥ कृमिविष्ठमुद्भिवविरहाद्यदि शंकया चेत्को पि कलौ जहाति निनिष्यमपि द्ध
नु हि मुंचति गर्वमुचितां विषयेन किन्नु चक्रांकवैष्णवमनुग्रहणादि सर्वं ॥ ६३ ॥
किंच ॥ सर्वैर्वेदैः स्मृतिगणयुतैः सेतिहासैः पुराणैः शिष्टाचारैरपि नियमितान्
स्वरान्मत्स्वरातेः आद्या सिद्धा न हह जहतः तद्विहस्तानि कृत्यान्यातन्वानाः शति
चिंदितरानप्यमोघि क्षयंति ॥ ६४ ॥ किंबहुना ॥ यागं येवनवैष्णवानि जहाति
च्छागच्छिदा नीतिनविशाखकेयनसाध्वसाजहुनुते चक्रांकनप्रिक्षयांपूर्वे स्यान्व क्र
संमतिर्भगवतः प्रीतिः फलं नो धनान्यल्पो योभिमतिः परं च फलमप्यर्थापन्नि सिद्धं
भिदा ॥ ६५ ॥ कृशानुः ॥ विहस्य ॥ नष्वाभ्यां यांखचक्राभ्यां तापनं प्राणिनामिदम्
छागालंभसमं च न साधो कि मुपवर्ण्यते ॥ ६६ ॥ विश्वावसुः ॥ गुणदोषतारतम्यान
भिज्ञस्मृणुनावदिदं छागालंभसहस्रनः श्चिनिसरसैः कस्य हिंसाधिका न स्यादाप्ता
प्राणतापनं न किमिदं नु श्चंपशोर्हिंसया स्याच्छागत्रयस्थांगभारसाममपि स्वयस्क
रंचेनदावेदै रेवमखे पशोर्विशसनाद्धर्मो न किम्बिंमप्यते ॥ ६७ ॥ इत्यवं
श्रुत्युपयुक्तं विहितसवनकरणादप्रत्यकतासमर्थनेनकरवदारिलव राधक प्रमाणां

तत्परिकल्पनेनेतिविमानं दक्षिणेनोत्क्षिप्यरिःकंपम् ॥ श्लो ॥ पुंजीक
तालिकहृद्दारमणीमणीन मंजीरमंजुतरघिंजितरंजितेन चंजोपरोयुक्त
शोनचवालिनपूर्णासंजीविनोत्पर्परिवंचितपंचबाणाः ॥ ६८ ॥ किंच कुंकुम
मंशो श्वयजुवांचनितसंभूताः पूताद्विजाः गुरुपराण कलाधुरीणाः कुर्वंतिवास
मिह पर्वं शतकंठवदनब्रह्मीश्वर सिंधुनदप्रशोभी ॥ ६९ ॥ कृशानुः ॥
रहस्यं मे हिम नितगरंभवदम्यदुर्गप्राकार ताधन दशास्य विशंपतीनां यु
द्धोत्कटक्कटभिरस्तटनि… नभस्क भ्रमरविलप [illegible] स्थिरत्वम्
॥ ९० ॥ विश्वावसुः ॥ वदस्यपुनरस्यनगरस्यसगुणाञ्च वस्यनिन्दाच्छलेनाप्रशं
शामेवभवनस्तवान् ॥ यतः ॥ श्लो ॥ पुराननानांहिपुरांनराणांप्रशंसितारो
पिदिशासुभूपाः पुरंतदेतत्पुरंनमाडौहंताभ्युपेण्यप्यलमर्थयंते ॥ ९१ ॥
कृशानुः ॥ निरूपणमभिनीयसास्वरसं हंसचिरंतनानामिद नींतनानांच
हसुंदरासुंदराणामंतरणोदासाविविवेकः ॥ पश्य ॥ प्राच्येहंमधनेस्थितेपि
स्वरोराज्येपि पूर्जितेसंभोगानगुणाविलोचन गुणेरंभेजदभङ्गुरः कलं
शीसुदनोहृपेक्षकतयाहोनसस्सेनःस्वयंहतुं शक्तुवरांचिराद्भिलषन्मतु
रशोकंभने ॥ ७२ ॥ विश्वावसुः ॥ किमुक्ताविवेकमेवसाद विवेकमाव
मसि ॥ तथाहि ॥ संपल्लन्वगरिमरीहचरोशंपासमंगभवंतः सूर्यकराव
लीतरजनो… हृद्धोदनाः देहस्नेहविहीनदीपनलङ्घालोचाप्रस्योश

रः प्राणान्सद्गुनिनाकमाकलयितुं शुद्धाहियुद्धाभिधे ॥ ७३ ॥ सङ्गुपेन
चमत्कारम् रणेभटेरणमुखे रुधिरेणानखिन् रणाभक्थमरयोविदनुतेवा
सूरसमवेदनमुखायकखंडितं स्नापुनकेरननुसायक खंडितेवा ॥ ७४ ॥
किंच ॥ दीप्रोविप्रभमाश्रिनशिनितलंदिव्यविमानेस्थितोगाणसिंसृष्टमपा
पारिवकरयस्तामरस्तोस्तनः नवद्न नरुद्धनोवक्त्रहर पुण्यर्यिकाणस्तंयु
क्तायौ जनजीवितो निजवपुर्दोरामुदावीक्षते ॥ ७५ ॥ इत्यम्बरविमानसंचा
रयन्परितोद्रष्टुं पिनाकिनीप श्यपना पना शनी जडावव श्रौंग ह्डापगामपि
नदोधूटेराजनिदेवनायकःपरोत्र तर्गा दिप्रिदे वनायकः॥ ७६ ॥इतरश्चवि
मानंपरिस्वादयन्भनंदम् अच्युप्रन्नंपक्रामं चरित्रं देवःप्रोनश्च प्रभनामि
धाम्ने श्रीमच्चयन्भुजदंहसह संश्लेषं प्राप्तं नेत्रयोः पात्रभावम् ॥ ७७ ॥ अ
न्यहि ॥ वरावराहरूपधिवरांवरांमरस्थितासुरासुरानसेविताधराधराधि
देवताप्रदसदावचित्तनामदामदारयेवर्धाहिं ाहितात्र्वेकननाननतनापतं
नयेत् ॥ ७८ ॥ कविंद्रः कश्चिदिममनुसंधत्ते ॥ सदावदातनिम्नगानटोकुटी
रवासिनीकटिस्फुटोभयाम्बराकिटोम्बरिपटोपयोरसारसादिहोदिनारस
चांद्र रेवनेवने पनेपुवीक्ष्णामधिष्ठिताधिदेवता ॥ ७९ ॥ अथान्यः ॥ येयंहे रप्र
त्यनीकोपिशाङ्गीं कंदनम्मोकांक्षयाभूद्वराहः इत्यंविदे पूर्हिभूयाभयोमा
नांकवेशंमानुषेनेहधत्ते ॥ ८० ॥ किंवास्तु अनभिज्ञोभवान्भगवदवतार

रहस्यस्य ॥ शृणु ॥ पाठीनोयं कामठं कैटभारिः कैवं रूपं शनिकां ठोरवंदा
अन्यद्दायन्सर्वमप्राकृतं तन्मासैते ष्व मुह्यति स्वस्वभावम् ॥ ८१ ॥ कोलमुवि
कोलंजगदालंबमवैतु स्वामीश भकामोकिलभूमीमसुरानां वाराशिगभीरांभ
सिकाराभवने भियं स्वामपि मत्स्वामिनं यस्तामुद्दहन्त ॥ ८२ ॥ सभक्तिप्र
कर्षं यज्ञवराहमभिध्यायननमामं वा द्राघिष्ठं कुड्नावराह ग गत्र स्ट त्म
कंते दृढं स्तंभं संप्रतीचिंतयामि जलधि स्वेहै घसपूरिता यस्मिन्विंदति दीप
भाजनविधामामोदिनीमेदिनीविव स्त न नरन तानर यनेनिष्कं दीपाङ्कि
म् ॥ ८३ ॥ इत्यन्यत्र अभिकामन्मंदानिलस्पर्शमभिनोयसानंदम् कल्हारो
त्पलतल्लजोल्लसनवल्कल्लोलनिर्लालिनक्रिडापाटवगा हि म गारम्य
विभ्राजितः कावेरीसलिलापगाहरसिकः कस्यै ने ब्योम नक्षांतानां मुहूरध्व
नीनवपथां यन्निर्धुनोतेश्रमम् ॥ ८४ ॥ कावेरीभर्तारं निरीक्ष्य तस्याघम् ॥ स्रो॥
हृन्तरंगपुरसंगतमवाहं तरंगचलपंकजसंधसहजायतभरं व क्रमन्येतत्त्वजा
यततमः शमनार्थम् ॥ ८५ ॥ गद्यं ॥ एषा किल शेषाकुलमनुजकशकलु रथो
दवङ्ककंकसाककया निजनटानिविडितवकुल यव कुलतिलकामलकाविरलशर
लकुंदचंदनमंदारसहकार केरलकेसरवदरकदंबकदंबकगंभीरजंबीर
जंबुसंपूर्णापर्णकसुमपला शसमञ्जकांपस्थलोध्रनीरंध्रशोलोन्नपाटलपटल
जटिलक्रमुकद्रुमखविशंकटविटपिमंजरीपुंजसंजरीज्जंभद्गुनरश्रमभ्रम

करमकरंदरसव्यसननाम्यर्यपर्यटद्भ्रविभ्रमालंदलोलविनिकुरंबकरंबित
तयाकलिंदनंदिनीप्रतिच्छंदतामनुविंदती निशाकलितर्वशालसुरतदशा
भवश्रमशाविच्छित्तीशानिशांतकृशांगीजनमज्जनवेलाडोलायितपृथुलहार
प्रच्युतमुक्ताफलहरिचिनिचयरचिततयापीतांबरपादांबुजजहृद्भवसरिद्दुंबरं
विडंबयंती संततमंतर्गतचिरंतनपुरुषतत्त्वी भवदनंतफणामणिघृणिश्रेणी
शोणीभूततयासरस्वतीरीतिमनुकुर्वतीपार्श्वद्वैप्यामपितप्यमिकधर्मानुष्ठानश्र
द्धाबद्धासनशुद्धावनीसुरारब्धानघब्रह्मयज्ञसमयसमधिगतमंत्रब्राह्मणाम्रे
डनपूर्वकमजस्रंसहस्रपत्रमध्यासीनानांश्रीरंगराजनाभिसरोजराजमाना
नखिलनिगमपठनमुखरचतुर्मुखैः खरीव्याचक्षाणानांमदकलमरालयूनांवर
टापरिरंभपरिचुंबनमुखानंगसंगप्रसंगप्रक्षोभनमुच्छलद्भिरभिरामतामरस
परागैरभिनवचंदनरसमसृणितशरीरेव सलीलमाकंठनिमग्नमूर्त्तिनांसुगा
चोलांवदनैरदसीयपयसिविहायसाश्रासे नसमागतश्चंद्रमासन्निहितश्रीरं
गधामास्वसमाननामाविधुर्विरचितानेकावतार इतीर्ष्ययास्वयमपिवहूनिह
पाणिदधानोविराजत इतिभ्रांतावनुरागमांद्यसंपादिकायामित रेतरदृष्ट
श्लेषोन्मिषत्तोषाभिः कोकदंपतीपरंपराभिर्निराकृतायामकुंठोत्कंठेनयुव
लोकेनिर्निमेषमवलोक्यमानैरलंकृतासरस्वत्याभिमुख्येनकवेराम्रजेतिप्र

सिद्धिं सार्थयंतीयांतनवद्यं दनयागांगेयतरं गिरामीतिसंज्ञामन्वर्थयंतीशामस्त्र
नद्दुरितहरापिनमज्जनदुरितहरानिराकृतपथिकजनश्रांतिःश्रवंती ग्रंकंद
लयंतीचक्षुषोरमंदमानंदं॥श्लो॥प्रहसतिभवबाधकरीभवेनपरीक्षेयितांसुव
र्णानदींदुर्वर्णहर्षोफेनैःसह्यसुताजाह्नवीमसह्यसुतां॥८६॥पुनःसश्लाघम्॥
स्वर्णावर्तंविदुः कांतरामाहेमापगामिमां दांपत्यमनयोरेतद्दनुरूपंविशोभते
॥ ८७ ॥ कृशानु ॥साक्षेपम्॥ परिशोभितांम्रपार्श्वमश्रमितरंगराजतस्फु
रीता कथमिवदधातिकीर्तिं कावेरीकनकनिम्नगान्येशा ॥८८॥विश्वावसुः॥
आपाततः दूषणमिदंनिरूप्यमाणस्यगुणएवस्यात् पश्य तावदेतांपरमर
मणीयां पीतांबरालंकृतमध्यभागां कल्हारमालाकमनीयवेणी सह्याद्रिकन्या
जनकस्यगेहात्पत्युःसमीपंव्रजतिप्रसन्ना ॥ ८९ ॥ पुनर्निरूप्य॥ उद्व
दच्छतमगुच्छलसच्छिरस्काःस्तीरद्वयेपितरवः प्रतिभांत्यमुष्याः स्नानांतरो
तुमिह यन्नजुषःशिरोर्धबद्धावदातवसनाः पथिकाइवामी ॥ ९० ॥ किंचिदं
तरमालोक्य सहर्षम्॥ श्रीरंगडिंभनयना नवकेलियोगयनारंगमुख्यनगपुष्क
लनिष्कुटेयम् श्रीरंगदिव्यनगरीप्रथतेनदाधिपारंगतैर्बुधजनैः परिहृष्यमा
णाः॥ ९१ ॥ निपुणंविभाव्यसशिरःकंपम्॥ हंसानिष्कुटदीर्घिकावसतयः
प्रक्रांतनर्त्तावहालीलोद्यानचरःपतंजलिगिरःपुंस्कोकिलःखेलतिद्वैताद्वैतक
थायथाविदधतीक्रीडाकुमाराइहास्वैरंतंत्रिकःकारिकाःपरिपठंये॥मा॥ ऋ

चारिकाः ॥ ९२ ॥ किंच ॥ प्रातः प्रातः पयसिविमलेपावनेसंह्यपुत्र्यास्स्ना
यंस्नायंसकल विषयत्यागिनोयोगिनोमी वारंवारंभुजगशयनंलोचनाभ्यामपि
बंतः क्षामाक्षेमाक्षणवदखिलंकालमत्रक्षिपंति ॥ ९३ ॥ कृशानुः ॥वयस्यवि
शङ्कमेवाभिभाषसे॥सारंगदृष्टिंकथमुत्सृजन्नसारंग दृष्टिं त्वदनेमुनिभ्यः
कवेरजासंगनिमुग्नदक्षोः कवेरजासंगरुचिः कथंस्यात् ॥९४॥विश्वावसुः ॥
सखेभवनाफणितानांव्यासेनैवविरोधः समधेयइतिजयतः पश्यसंजल्पितंध्या
॥ श्लो ॥ श्रीरंगेशोभमेयस्याश्रीरंगेशोभतेभयः नमोहंगलयेतस्मैनमोहंगल
येततः ॥ ९५ ॥ किंच ॥ प्रणिपतिकमकुर्मः फणिपतिभोगेशयंरंगशयं
कारणमेकंजगतांवारणपतिभीतिवारणंज्योतिः ॥ ९६ ॥ कृशानुः ॥ किम
स्मिन्महाभुजंगेक्रियंतेत्वयाप्रणामाः ॥ तथाहि ॥ श्यामोत्तुंगपयोधरोज्वल
रुचिस्तन्वन्भुजंगान्वयं श्रीरंगस्थलनित्यवासरसिकः श्रृंगारिणामग्रणीः प्रा
कारप्रकरांतरस्थितिमनोदाराजपद्मिन्यहो निश्शंकः परपूरुषश्चिरमसौनि
द्रातिनत्सन्निधौ ॥ ९६ ॥ विश्वावसुः ॥ श्लेषावलंबनादोषाइमेनमेरोषांव
हाः प्रत्युततोषावहाइतिनाहमत्रोत्तरयामि ॥ पुनर्निरूप्य ॥ श्लो ॥ क्षिति
भृद्भिर्निजमौलिषुधृतपादौविरहितापकारौच इंदिरवरंगबंधूदृश्येतेभावे
पिदृश्यतेकिन्तु ॥ ९७ ॥ यद्वा ॥ नविधोःशुभरंगलक्षितांगेकुमदाप्यायन
कारिणीहदृष्टे कलयामिकुरंगरक्षितांगं कुमुदाप्यायनकारिणं विधुं

॥ ९८ ॥ पुनर्विचिंत्यसविस्मयम्॥ रंगेशसेवकोयुक्तनान्तरे निभजेदितिचित्र मेतदसंगोनित्यपदेशंयदश्नुते ॥ ९९ ॥ अन्यदद्भुतमद्भुतमत्रश्रीरंगधाम नो यच्चंद्राभिख्ययाप्येवाशोभतेपुष्करिण्यहो ॥ १०० ॥समंतादवलोक्यस श्लाधम ॥ रंगक्षेत्रमिदंरमेशतरभिव्यक्तिस्थलेष्वादिमंतीर्थं सैवमहद्धा भगवतीयंतोत्त्वतीतिश्रुतिः सर्वान्मनगरंस्यचास्यजगतांनिर्वाहकोनायकोवा सद्वेदिहत्तत्र्यनेजगतिकोवै कुंठमुत्कंठते ॥ १ ॥ हशानः ॥ सा हरंगो कारम् सोयंयद्यपिहृह्यएवविषयः सायंतनेन्दीवरश्यामाङ्गोनसनायकःक्षत नमेभंगेनरंगेधुना भ्रांताः किंतुचरंतिहंतपिशुनाशांतात्मनंतापदाःश्रीमं तोयदुदंचनाद्वतनत्रसंस्त्रासमत्रासते ॥ २ ॥ किंचक्लना ॥ नित्यंकांचनसिं धुमध्यहचिरोनिष्कंपसंपन्निधिर्निस्तुत्यामपिकांचनश्रियमुरोमध्येदधान स्वयम् विभ्यत्किंपिशुनेभ्यएववकुलप्राकारसंवेष्टितेदेशेधामनिरंगनाय क इतिस्वारस्यामभिरख्यापयन् ॥ ३ ॥ विश्वावसुः॥ विहस्य॥सखेनजातुश्री मतोह्लादिः प्रत्युततद्दोषध्रुणांपिशुनानाम वभवंत्यनार्थाः ॥ श्लो ॥ परविक्र जिद्धोर्वयाप्रवृत्तः पिशुनस्तुस्वयमेवनाशमेति सुलभश्चलभस्यकिन्नदाहः पयुदीपस्यसनायकंभितस्य ॥ ४ ॥ अलमन्यप्रसंगेनतमेवरमेशंश्रीरंग धामानमनुसंदधामि ॥ सविस्मयं॥ सपर्यांविहत्यादपिप्राप्तुमोष्टे उभये। जगन्नायतेरामचंद्रात् अरंगाधिराजोदित प्रौढभक्तेरपिप्रापपूजांसरंगा

धिराजः ॥ ५ ॥ अथवा नात्र विरोध इति समर्थने ॥ कथन्नुहानासहस्तुसंप
न्नो राघवः क्षमं हंताकुरंगराजस्य रंगराजमपूजयत् ॥ ६ ॥ पुनस्तु भक्तिप्र
कर्षम् भगवन्तमुद्दिश्य ॥ अनसुरनुतिघोषेशन्न गुल्फोनरोधेनिह नविननदो
षेनित्यदास्याभिलाषे ललितवपुषिसूषेलब्धसंपूर्णतोषे परमपुरुषघोषेपर्वच
न्द्राविशेषे ॥ ७ ॥ भगवन्रंगचंद्र भवदीयेसदतिभाषितुमपिवयंबिभीमः
॥ तथाहि ॥ वक्तुं व्याकरणस्य वाममितरत्कृत्स्नप्रपंचस्य नाभ्यं व्याकरणस्य साधु
विद्धेशय्यागतेनापुनः यद्वाहो द्विजशेखरश्रुतिमयो यस्यस्नुषाभारती गों
ष्ठं नाथस्य तितस्यतेकविजनोरंगेशकर्तुं स्तुतिम् ॥ ८ ॥ पुनरंजलिबन्धात्
प्रार्थनम् ॥ वरगुणगणसीमावारिदश्यामधामा सननमसरसामासंघसंगीत
नामा परिहृतभवदामाभासिताकल्पहेमा ममकलय शुभमामंगलंरंगधामा
॥ ९ ॥ कन्यतोविश्वस्य प्रश्नम् ॥ स्वामिनोसौमिनीलाब्जमदमोचनलोचनां
अंगनां रंगनाथस्य दीप्तिमूर्तिमतीमिव ॥ १० ॥ देवीमुद्दिश्य ॥ मोहोन्मूल
नमूलिकाभवजयां मोक्षाध्वनिश्रेणिका चेतस्सिद्धिविधानसिद्धघटिका चिंता
नमश्चंद्रिका विद्याविभ्रमशारिकासिकमलेविष्णोहरेर्भालिकामानस्यं मम
पारिजातलतिकामोहं बुधेबोधिका ॥ ११ ॥ कथानु ॥ कौनेवहंतव्या पविम
लामतिर्वत्सलाम् अशिष्टेष्वे वरब्धीमभिष्टौ निकथंबुधः ॥ १२ ॥ तथाहि ॥

प्राक्पर्यंकमधिष्ठितोमणिमयंपातालशय्यामपिप्रायः प्रार्थयतेकदन्नमिवयः
क्षीरोदनं दृष्टवान् प्राप्याद्येशकदुञ्जिकामन्नतवत् प्रागात्तपोनांबरः कंथांया
चितिभन्त्यतिक्षितिपतित्वं लक्ष्मीकटाक्षात्प्रये ॥ १३ ॥ अन्यच्चावधेयम् ॥ दातु
र्द्वारि यस्य यदारणामगात्तद्वार्यहोवारणम् पश्यान्यद्युचिरादशेनभुवियो भूस्व
स्य शेतेभुजेनाहारानपिलेभिरे यद्वलाहारानमूस्तान्प्रियाविंदं ते कमलाङ्कग
र्भिभिरहोनिम्नेभवत्पुन्नतिः ॥ १४ ॥ इदं चवोद्धव्यम् ॥ श्रियमुद्दिश्य हन्तर्वं
भुजनाथनार्थमनघाऽऽगतः परस्त्रीशनैरनुर्जन्तु विहिंसनैस्सहचरैः संतु यतो
वंचनैः वक्तुस्तोक्षणमयुक्तमेववचनंपक्तुमितंचोदनंनित्यं व्यसिमंदिरे प्रकम
लेक्षेप्य तवेतन्मतं ॥ १५ ॥ अन्यच्च ॥ येषामन्य कलत्र दर्शनकला व्युत्पत्तिशून्येदृ
ष्टौमूढं ह्यपरार्थ चिंतनविधौ मित्थानभिज्ञं मुखम् अप्रज्ञातपशून्न भुक्षित
शिशून् भ्रोदकैस्तम्यनस्तेषां लक्ष्मिमहान्दशा भवसरिमावेहनावेक्षसे ॥ १६
विश्वावसः ॥ सखेमानसखेदजननोनवेयंवाणी यतोदुष्टालेषु दृश्यमानास
धुजनानुपयुक्तास्संपदाभासाः प्रभुतमप्युनरणाकारणभुवनजननी लपाकटा
क्षवैधुर्येनिबंधनायएव ॥ उक्तंहि ॥ गुणदानेहदधिदुह्वि वैमुख्यनिबंधन
त्वमुचितद्दोननसुचिंत्यिषा ॥ श्लो ॥ सद्योऽपि गुण्यमायांति शीलाद्यास्सकलागु
णाः पराङ्मुखीजगद्धात्रीयस्यत्वं विष्णुवल्लभेति ॥ १७ ॥ ननच ॥ संपत्तिः
किंपचानांचसंप्राप्ताकापथेनया नरकानुभवोदर्कानसालक्ष्म्याः लपाफलम्

॥ १८ ॥ तथाहि ॥ इन्थंमन्थरयावशीकृतबुधावमें वदुमे भक्तसेव्यास्तामह
पुण्यलेशविलसत्संपल्लवाः पल्लवाःपश्यास्तूनपहाय पं वयदिनैराकल्पमल्पा
इमेभेाक्ष्यंतेवनटाननावद्भुविधाः कातांनगान्तांनरे ।१९॥ यद्भभक्षितंभवतान
यभवनश्विशिष्टान्लक्ष्मीर्नीवदइतितदज्ञामेापज्ञमवज्ञानुमेवाक्रूरः एन्लब्धजने
ष्वेमुक्त्वैर्यपर्यंतनिरंतरभगवद्भक्तिसंपदंप्रदत्तेदूरापास्तमारामयविकाराः
वाराशिदहितुहदाराः वंठाड्सवाधारः॥ तथाहि ॥ श्लो ॥ संभ्रमारंभ
जंभन्मदकिनवशरोरंभसंपीडयमानप्रौढत्रोरनहारप्रशिथिलगुणवद्भंगर
त्नसंपदौघाःसाधूनांमास्म नूवस्सरपुरनिरयोकारदक्षेहिलोकेभोक्ष्यंतेमोक्षमं
तेस्थिरनिरवधिकानंदधारामिभंते ॥ २० ॥ किंच॥ लक्ष्मीकटाक्षपूरस्तज
यतियदपचयनारतम्येमनरसुरपशुप्रजानांपतयःस्युर्हंतजंतवः केपि ।२१॥
कृशानुः ॥ कमलाकटाक्षातिशयोविभवोपचयहेतुरितिनोपपद्यतेयतः॥ तद
लिप्यस्वमेवसंपदुत्कर्षसंपादकम्॥ तथाहि ॥ गजाश्विविकातुरगास्तुनर
स्यनन्त्यादृशाहरेश्चन्द्याः तत्कूर्मिभवतिवाहोनीरदवक्षाचहंतपक्षीच॥ २२
विश्वावसुः ॥ विहस्य॥ इइशीमत्कर्षपिशूनामरविंदालयायाः निंदामभि
नंदामि॥ श्लो ॥ त्रिंदर्पदायकधनोपचयप्रवृत्तैः कंदर्पसायकहृतैः क्षितिवै
रिहेति संतः पुरंदरनुतंवरविंदनामेरंतः पुरंनदवनावनुचिंतयंति ॥२३॥
पुनरनुध्यायन्सांजलिबंधम्॥मातस्तेमधुसूदनप्रणयिनिप्रातस्सरोजच्छटामु

सामुष्टिविचक्षणो गुणगणैर्दृष्टीनमन्नमहे अन्यैभिः किल दृष्टिभिश्चैनिश्च भिर्जुष्टाः सह सेवया देवाः द्वादशभिश्चयद्विषयनामेवार्थयंते क्षणम् ॥२४॥ इन्द्रस्तनेवीक्ष्य शानन्दम् ॥ उपरिपुनियह दवियह दिवोकश्चकनशक्रम दविक्रमनिहं नामोदरसमादरसमेनइह पर्णैः प्रक्षिपतिपक्षिपतिरक्षियुग लेमे ॥ २५ ॥ कशानुः ॥ किंवर्णयसिसुपर्णमम मनिमथ्यादम नथाहि अवि गतनिगमं गोद्विजराजोप्यवरतं दधानोपि निजगारकथंकारं निरशंकंभि क्षिफक्षिकांगरुडः ॥ २६ ॥ विश्वावसुः ॥ पन्निराजस्य हि भिल्लपल्ली निगरणेनसा भुजनानुग्रहासाधुजननिग्रह सामर्थ्यं सदसद्विवेचनचातुर्यमपि व्यंजितमितितत्कथं भूषणमेवदूषयसि ॥ तुंबुरुः ॥ गरुडोगिलन्किमपिकिंचिव यादिलंबल्भिल्लजालमुचितंतदंतरे निरजोगलन्निजगलादिलासुरं निरया नुप्रपन्नमिवपन्नगेश्वरः ॥ २७ ॥ हंतसकुंतपरंदरस्य स्वस्वच्छंदविहारा दसरेष्वप्यभंगुरमेमस्वामिके रुर्यम् ॥ यतः ॥ खड्योछ्पेयह्याश्रितरथघृणि मन्मंडलस्यापुनाप्यंसन्मार्गंपक्ष वातोद्धतधराधिरजश्छन्नमेतस्यवेतकल्लो लैरुल्लसद्भिप्रचलजलनिधेः क्षालयन्घूर्णदर्णं प्रेंखद्भिर्डोरखंडकुलकुसुमकु लैमुंडकुखंडजेंद्रः ॥ २८ ॥ पुनरभिध्यायन् ॥ यद्वीक्षाधैर्यरक्षांकिलपलकमला दाकान्दैवतानांसेवासंमर्दकाले गरिमफणिगणाद्भ्यनामभ्यतानीत् सोयं गांगेयपञ्चोदरवरशिखरच्छायदामादमायच्छिंदन्वंदरि पूर्णाकलयतकुशलं

क्षां दर्शन शंकुंतः ॥ २९ ॥ पुनस्सविस्मयम् ॥ नगरूपमपैतियुक्तमंगीकृत
शाखोपिनुपर्णं उन्नतोपि विनतै कविधेय एष चित्रं स्थिरमामोदमगान्मधोर्वि
पक्षान् ॥३०॥ अथसर्वतः पुरीं निरीक्ष्य सश्लाघं सांजलिबंधंच ॥ श्रीवल्लभ
दासेभ्यः श्रीरंगक्षेत्रनित्यदासेभ्यः त्रुटितभवत्रासेभ्यो नमोस्तु कृतशिष्यजीवि
कासेभ्यः ॥ ३१ ॥ कृशानुः ॥ सर्वानेतत्पुरवास्तव्यान्मासभवान्नश्लाघत ॥ यतः ॥
निविरीसकृतस्तोमैर्हरिदासैरलंकृते अदृशूलाः कतिपयेप्रद्युम्नेस्मिन्प्रतिष्ठि
ताः ॥ ३२ ॥ निरूप्यसविस्मयम् ॥ शक्राद्यर्थं हविरघहरं शौरिणा स्वादितं
यत् दत्तं वित्तग्रहणचपलाः केपि विक्रीणिनेतत् धामश्रीमद्यादिमधुजिता दौत्य
तेस्त्रीयमेतेन दृश्य तेधनकणाय यातश्च विक्रीत मज्ञाः ॥ ३३ ॥ विश्वावसुः ॥ मंदम
तेमामेवम् किं किन्न जीर्यतिमुकुंदपदारविंदद्वंद्वाभिवंदनकृतामिह देहभा
जाम् अत्यद्भुतौषधविशेषनिषेवणानामापात्यते किमनर्थमपथ्यसेवा ॥ ३४ ॥
समंततः पुरीं निरीक्ष्य सश्लाघम् ॥ रंगाद्भ्यदनंगारेः कंसारेर्वामस्थले वक्षपि कि
न्दृष्टं किमपि क्षेत्रं सप्तप्राकारवेष्टितम् ॥ ३५ ॥ कृशानुः ॥ वयस्य मैवं वोचः
अभ्यर्णे स्वपुरस्यैतद्धिसह्याद्रिजातटम् शैवक्षेत्रमवेक्ष्यैधासप्त प्राकारवे
ष्टितम् ॥ ३६ ॥ विश्वावसुः ॥ विहस्य ॥ सप्तजटाधरप्राकारसंततस्यास्य
श्लेषनैपुण्येनैव रंगसाधर्म्यं समर्थनीयम् ॥ निपुणं विभाव्य ॥ श्लो ॥ निंदत्कं दर्पं

दर्पिष्ठपशूनिपुणाद्दूर्वान्विसंपन्नफालाग्रप्यः फलप्रचयगणप्रकरमयनयामे, क्षौ
भूं परशैर्यः कांतस्यांतःपरासन्नकदलितगरलोराजते राजनेद्धो महीमह्यान्म
जाग्रेऽहरतिसचिरं शंकरो शंखरोचिः ॥ कृशानुः ॥ सखे नात्र स्थानदन्यन्
यदिह विश्वविलक्षणारोनिरालक्ष्यते ॥ पश्य ॥ येमायैर्नादैयैरभिषिक्तास्तेहि
तापमुह्यंति प्रत्यनङ्गहानि नापं कावेरीशंकराभिषेकेण ॥ ३७ ॥ विश्वावसुः
कुत एवं ॥ कृशानुः ॥ श्रूयतां तावत् ॥ गंगामनुगंगाद्युम् नामदर्पे व्यसंह्यतापाभ
नसंहृतकन्या गंगाधरे स्वैरभिषिच्यमानेन ये स्वयं तापमिव जहाति ॥ ३८ ॥
विश्वावसुः ॥ ईदृशं हृदयं गंगाया महिमाणामभिमतमेव इत्यन्यो विमानं
प्रस्थाप्य सानन्दम् अमी खलु ॥ श्लो ॥ व्याघ्राधिपेश पशमस्थल भूषितेलाः क्ष्वेला
शनायत्सु सांद्र नरांतरालाः चोला विभान्ति पदमान विहार बेलाडोलायमानव
हकारनवप्रवालाः ॥ ३९ ॥ निपुणं विभाव्य सानन्दम् ॥ नागवल्लीमतल्ली
भिः सुमुखीभिरिवादरात् परिरब्धाः प्रमोदं नेक्रमुकाः कामुका इव ॥ ४० ॥
इतश्च भवानवेक्षताम् ॥ अभ्रंलिहानहह पश्यमहद्दूगायाः राधो गृहां पशु
पत्नानिह नारिकेलान् आगच्छनेसविद्दमंडलमाश्रितायनाधायभक्तिन हुवा
जनवोपहारान् ॥ ४१ ॥ कृशानुः ॥ ममत्वेवमतिः ॥ लोलद्दीर्घदलाहहतर
पत्नावातोल्लसंधूलिभिस्कंधाः प्रांशुनमाः स्फुरंतिपरतो येनारिकेलद्रुमाः धूमा
च्छादनपात्रधारिण इमे द्राघिष्ठचंचज्जटाभस्मोद्धूलितमूर्तयो विवसनाः पार्श

डिभेदाद्व ॥ ४२ ॥ विश्वावसुः ॥ सहायमन्यो निर्दिश्य पश्चिमायां कर्णांचि
नगंधप्रसवान् प्रपश्यपन्नागान् अमनुष्याशुगकलनान् संप्राप्तानधिकरेणार्ह
पर्कम् ॥ ४३ ॥ पार्श्वतोवेक्ष्य ॥ अहोमहोन्नताजनपदानाममीषाम भिजातता
॥ यतः ॥ पश्य ॥ ज्योतिष्टोमस्तोम उकथ्यातिरात्राप्तोर्यामषोडशीवाजपे
याः प्रौढायज्ञाः पौंडरीकाद्येवाचालेष्वेतेचित्रमैपासनंति ॥ ४४ ॥ किंच ॥
गृहेगृहे पश्यकर्णाग्निहोत्राश्च सेंदुचोन्नासहृदोविदोषाः परोक्षराःपंडीत
पुंडरीकापुनंतिवेदैकधनाजगंति ॥ ४५ ॥ कृशानुः ॥ एतद्विषयविषयश्लाघा
शाखानुशाखंनकर्तव्यायतएतद्देशेवसतांसतामप्यनेकप्रकारा दुराचारा एवल
भ्यंते ॥ श्लो ॥ स्नांतिप्रातरधिस्रवंतिविधिवत्संध्यादिकर्माचरन्त्ययज्ञोनंदधतेमख
न्विदधतेशास्त्राणिचाधीयतेअभ्यर्चंतिसुरान्पराध्र्यकुसुमैरंचंतिकिंचातिथीन
नंकिन्तुपरान्तनैस्तनुममीपुष्यंतिदुष्टांयतः ॥ ४६ ॥ पुनर्निरूप्यसविस्मयम् ॥
कष्टमेतद्देशवासिनांनित्यमेवलज्जाव्युत्पत्तिराहित्यम् ॥ तथाहि ॥ अपिहं
तचोलवासस्थैर्युवतीनांचिराययुवतेनां अपकंचुलिकावंधोकुचकुंभाविततिविहु
द्धमुपलब्धम् ॥ ४७ ॥ किंच ॥ अगूढगाढस्तनकुंभिकुंभमंभोजदंभोदयजैवने
नमश्चित्तेनिधत्तेबतचोलदेशस्त्रीणांप्रवीणांरतिकानवानाम् । ४८ ॥ अपिच ॥
नवानंमहोत्सवेननसहस्रशस्संगता यहाद्वहिरशंकितंगदितकामगाथाए
ताःअहार्यकठिनस्तन प्रकटनाद्भुतादैर्युतामुनेरपिघनांधतिंचुलकयंतिचे

सींगनाः ॥ ४९ ॥ विश्वावसुः ॥ वयस्यनाम्नि निंदचेलमंडलगारिनो जना
न्याभिस्सर्वपदार्थशुद्धिहृदिनास्वर्चादेशेर्नेनिक्षिप्तं निशिरक्षितंशुचि
हविर्भक्ष्येत्चेत्कांक्ष्यतित्याज्यं शाहनियेधनस्तदितिचेत्त्याज्यसतैलंचचेत्भो
ज्यं पर्युषितंस्मरंतिपदनोयोज्यं नतद्दूषणैः ॥ ५० ॥ किंच ॥ पातिव्रत्यमपेत्य
निद्यमनवाचारावदानात्मना चेलोनां यदिकंचकीनकुचयो मांलीमसीकाननः
नारीणांसुरतोपयोगमत्रयवस्पष्टीकृतिर्दे भिदुग्युक्तंचेदधरापिधानमपिकिन्न
स्यान्मदावासस्सा ॥ ५१ ॥ पार्श्वतोवलोक्यसश्लाघम् ॥ अस्यदेशस्यभागधवत्ता
खल्वियत्तापरिव्यक्ता ॥ यतोत्र ॥ श्लो ॥ मणिमयपरितल्पे मल्लिकापुंजक
ल्पे शमितजगदभद्रांसंश्रयन्योगनिद्रां दहरकुहरवर्त्ती देवताचक्षुवर्त्ती द
लितदुरितवाणेदृश्यतेकुंभयोणे ॥ ५२ ॥ अंतर्नागरिकौंजनतामवेक्ष्य
सशिरः कंपम् स्नात्वासह्यजलेननशुचितमा भूत्वाऊपादिक्रमैः कृत्वाग्नौचह
विः कृतेनरगिरांकृत्वाचपारायणं नत्वाशार्ङ्गधरं भवामयहरं स्तुत्वाचतंभक्ति
तः श्रेष्ठाः कालममोक्षिपंतिबहवः श्रीकुंभकोणेद्विजाः ॥ ५३ ॥ इतश्च ॥
कुटीघुगोपोरु चिरासुखोर्कभूतटेषुगोपालइतिश्रुतोचरन् अकंपकाहमुगन्ध
मोदनेसचंपकारण्यमगण्यवैभवः ॥ ५४ ॥ अत्रकिलराजगोपालपादकमल
मुपाश्रयतः साधुजनस्येत्थमनुसंधानम् कोगटोपदर्शाविलासपुरुषालाप
दिरूपाशुनाव्यापारग्लपितार्धलोकहृदयैर्भूपालपाशैरलं तापाविष्टसंकृत

प्रपन्नजनमुक्तिपादनेदीक्षितं पापानामपनोदनायकुहनागोपालमेनाश्रये ॥
५५ ॥ कृशानुः ॥ अत्रापिमेविरोधइतिप्रतिभाति ॥ यतः ॥ न्यस्तपादस्तुम
स्तांघ्रोर्वे मुमधुहाथेहो मुरारीतिहरिर्फोपिचंपकारण्यमाश्रितः ॥ ५६ ॥
विश्वावसुः ॥ किंकृतानामपि सहावस्थितिसंपादकेदेवे वासुदेवेत्तानामवि
रोधकथा ॥ श्लो ॥ यस्मिन्विलोचनतयासहपुष्पवंतौपर्यंकताहृनतयाफणि
पक्षिराजौ तेजस्विनौप्रमुदितौस्थितिमाश्रयेतेतस्मिन्नहोभगवतिक्वविरोधग
धः ॥ ५७ ॥ किंवहुना ॥ परिगतसहकारैः प्रांशुभिर्नारिकेलैर्दिनकरक
रधारादप्रवेशांतरेभ्यः पुलकितदुरितेभ्यस्तालदेशस्थितेभ्योनमइदम
खिलेभ्योनाथदिव्यस्थलेभ्यः ॥ ५८ ॥ कृशानुः ॥ सकलभुवनरक्षणेषुनमस्कर्त्तु
ना ममतु देवलकादि देवालयोपजीविदुराचारानवलोकयतोनभवतिनमस्कि
कीर्षा ॥ तथाहि ॥ श्लो ॥ वारस्त्रीकुचमर्दिभिर्विरचयन्त्यर्घ्यादिदानं करैस्तद्वी
टीरसवासितैश्चवदनैर्जल्पंतिमंत्रानमी इत्थंदेवलकाहरंत्यचकिता देवस्व
र्नपूजितास्वेतासुप्रतिमासुहंतभविताकिंदेवतासन्निधिः ॥ ५९ ॥ आम्नाना
मनपत्ययैश्चनकचानेकर्मसंख्यादिकंयैरभ्यस्तमभूदसभ्यवचनं तेत्वेववेदाक्ष
रम् अंधस्तोर्यपरैर्दुरन्वयभवैस्तुदैरमोभिः हतान्यन्नादीनिनिवेदितानि न
गवानंगीकरोत्येवकिं ॥ ६० ॥ विश्व ॥ अहोकलिमाहात्म्यादखिलजना

नामनिवार्यो विवेकविपर्ययः ॥ पद्यं ॥ दुग्धस्नानादरेणापि तानिहर्ये सत्त्वोत्तरे
भूसुरैरन्यत्र नमानयंति विधिवत् सिद्धान्तिरूढा अपि देवस्यायतनेऽवदं
ति विभयां ब्राप्यैः स्नानोदनान्स्पृष्टान्दुष्टजनेनकष्टमखिलैर्दुष्टानशिष्टाहृ
तान् ॥ ६१ ॥ विश्वावसुः ॥ मादृशेभ्यो हि दिव्यक्षेत्रमाहात्म्यवेदिभ्यो नव
दीयमत्र दूषणं न रोचते ॥ यतः ॥ श्लो॥ उपस्थेयस्नानादुचितशुचिताशालिव
पुषो विनीताः स्वेशास्त्रे विगतजडिमाः पूजकजनाः परित्रातुं लोकान्विधिवद
वतन्द्राविदधते पवित्रैरन्नाद्यैः परमपुरुषाराधनममी ॥ ६२ ॥ आकर्णयता
मिदमपि यदभ्युपगम्याप्यभिधास्यामि ॥ विधिवदविधिवद्वा भक्तितोभक्तितो
वा ननु शुचिरशुचिर्वा नाथमर्चन्विहन्त्यः अनुदिनमुपयातैरर्च्यमानाप्रदैवैर
रुचिरजिनमूर्तिर्वासिकस्यास्तिकस्य ॥ ६३ ॥ इदं चावधेयम् ॥ केचिच्च
क्षुद्रापराधचकिताः श्रुतपापभीताः परेश्रद्धानः कतिचिच्च तत्त्वविहिताशु
द्धा हृदि बद्धहविः अन्येऽन्यस्तमिदं मुदैव भगवानालोकनैः स्वीकरोत्वंहस्संह
रणाम्यया चतदिदं प्राप्नुंतिभागेतराः ॥ ६४ ॥ पश्यतावत् ॥ स्वानुभवसि
द्धौ प्रकर्षनिकषै भगवदायतनतदितरस्थलपरिकल्पितयोरन्नयोः ॥ श्लो ॥
उपस्कारैः पारैरुपचितरसामोदभरम प्यवैद्यन्नं गेहे कृतमनतिभोगं न बुध
जनः अभूयस्संस्कारैरप्यपि हविषि देवालयभवेऽप्यनल्पं भोगमल्पं पुनरदहर
लं चमनुते ॥ ६५ ॥ इदं चबोद्धव्यम् ॥ देवागारनिषेविणः किल जनाद्यं

नुनुच्यं मुवानेमोस्वामिपरिग्रहे णानियतंमान्यामनीषाजुषाम् प्राप्तेणाश्रयगौर
वेषावभतेद्दीनोपिमानार्हतांकुजनावमखोजनोपिभजतेपूजांहिराजाश्रयात्
॥ ६६ ॥ इत्यन्यतःपरिक्रामन्नयनोवलोक्यसहर्षं सांजलिबंधश्च ॥ पातुंप्रात
किनोजनानशरणान् नर्तुं ननस्सागरं यातुं यातुपरोमरीनुण मुखेजनुं दणा
स्यादिकान् नेतुंभूतनयांमुदंविरहिणीमेतुंयशः शाश्वतं दातुं शर्म सराघवे
णारचितंसेतुं नमस्कुर्महे ॥ ६७ ॥ हंतकठिनानामप्यनुबंधिजनेप्रीतिरतीव
महती॥ यतः ॥ लंकापुरेपंक्तिमतेनहृत्वांभूमौ तुनांभूमिभृतोनुबंधात् पतिं
पुनः प्रापयितुं पयोधौसेतूभवंतस्तत्र यमाप्नुवंतः ॥ ६८ ॥ निरूप्य ॥ पयोधि
मध्येप्लवमानमूर्त्तयस्तरंगवेगार्पितफेनचिन्हिताः हसंतिकिंमंदरमंतरर्णवेनि
मग्नमेनेनलतेतुभूधराः ॥ ६९ ॥ पुनर्विमृश्य ॥ लंकापुरावासिरघूद्वहारि
संपर्कपापादिव सिंधुराजः सपक्षभूभृद्भिविडंबितोपिविपक्षभूभृद्भिरबंधिक
ष्टम॥७०॥ शुद्धास्संश्रितधर्मसेतवहमेसोढेयवर्षातपास्थित्वासिंधुजलेतदा
श्रिताभूतेघोरंतपःकुर्वते वन्यंतीरिह नित्यमेवतुबिनास्तोक्षौरं तन्वाभृतैर्वा
वल्यंदधतीःकदापिनचलंत्यालोक्यविचीरमूः ॥ ७१ ॥ क्षणमभिध्यायन्नंजलिब
ध्वा॥ अस्तोकदुर्गप्ततिनिवारिषिरेषयस्मान्न स्तोबिभर्ति विपलोपलतांद्रसेतुं गोपा
यते दुरितवंनिजगंतितस्मैकोपायते रघुपते महते नमोस्तु ॥ ७२ ॥ कृशानुः॥
साक्षेपम्।काकुस्थकोपचकितःकमितानदीनामासीद्युदाननगुरुप्लवनार्हतोयः

शक्रस्तदेवतरितुं हरिभिः पदाभ्यां किंवा फलं कथयसे तु ततः श्रमस्य॥ ७३॥ विश्वावसुः॥ तत्कथितमेवमय भवतानु नसम्यगवधारितम्॥ श्रृणु तर्हि पुनस्तानधानम्॥ अंभोराशिं वानरा लंघयंति येनावद्धाज्ञो ह्यराजीवनेत्रः अंहोराशेर्लंघनार्थं नराणामध्वा राशैः सेतुमन्त्रैरबध्नात्॥ ७४॥ पुनर्निरूप्य॥ नसागरे सैनभस्वफेनव्रजानचामीविपुलोडुवर्गाः नसेतुरेषोपि निशाचराणांत्वपातकानामपिधूमकेतुः॥ ७५॥ पश्यात्र जलचरभ्रमचमत्कारम्॥ गजेंद्रबुध्यानलसेतुशैलान् ग्राहाग्रसंते जलधौवसंतः नद्यासतयासमुत्य दंष्ट्रव्यथाः प्रधावंति यथागतं ते॥ ७६॥ पुनर्विचिंत्य॥ डिंडीरखंडान्वयपांडुराभंद्राघिष्टमुच्चैः परिणाहवंतं काकुत्स्थसेतुं कलयेगुणाढ्यं धीनोत्तरीयं धनमर्णवेन॥ ७७॥ यद्वा॥ चिराद्धराभूरिभरार्तमूर्तिर्हरेस्त्वरीय्यं विंतनैकहृद्यः श्रमदमायाति वारिशीतेनशेते सकिंसेतुमिषेणशेषः॥ ७८॥ विमृश्य सश्लाघम्॥ यःपुरापापदशकच्छेदसाधनतांगतः ससेतुर्नकथं शक्रः पापपंचकभंजने॥ ७८॥ इति पराभ्यान्यतो विलोक्य सामोदम्॥ तापंविलुंपतिस्वर्णामिह ताम्रपर्णी ध्यारव्यां वहन्नघदवानलजंभणोत्थम् पाथोनिधेस्त्रिजगति प्रथिताव नारोरोधोत्लसत्परमहर्षिमहर्षियूथः॥ ८०॥ तदभ्यर्णनिर्वर्ण्य॥ चकास्ति कुरुकापुरी शुचिनिताम्रपर्णीतटे विरक्तिपरिपक्विमन्नियुगभक्तिभिर्वैष्णवैः दृढव्रतशठायुरोविकुलसंपतद्भ्रमरध्वनिद्विगुणजंगणद्

दिक्षुवेददृष्टोऽद्भुता ॥ ८० ॥ अनन्यानां धर्मनिरतानां हरिमन्यानामित्यम
नुसंधानम् ॥ परितः श्रवणखंपरमांद्रामिडसंहितां हितान्नः गुरुवेमर
रत्नामनित्यमस्मै शठकोपायमहर्षयेप्रणामान् ॥ ८१ ॥ अंचामथिंचातनम
श्रुतनंपचामरकूनवछोरयंतं शठारिसंज्ञं किलनवमूलेनपः फलंकिंचिद्दं
चितम्नः ॥ ८२ ॥ दिशन्नितानाममन्यानमकंफलं विलक्षणो मानिवर्गनिगमी
मतः सहस्रशाखं द्रमिडागमं सृजन् सयस्समूलं तमपाश्रितोमुनिः ॥ ८३ ॥
हरिमिहक्षमावतरणं वकुलाभरणं शठारिमहेश्वरणम् श्रोर्थैर्विदुरार्यैः ममतु
भियंपूर्वधमग्रेयम् ॥ ८४ ॥ तस्मिन्मतिमेस्तुहुताशठारेगाथमन्वोरिह
यस्यगाथाः प्रह्वायदेहं प्रविशंतिदिव्येषदेहमद्भादइति प्रगीनम् ॥ ८५ ॥
श्रुतदुरितनिरोधानां कलिजन्मश्रुतिभावबोधानाम् वकिलरमानाथानांनवुधापि
समाशठारिगाथानाम् ॥ ८६ ॥ कठिनतरनरेंद्रशावकान् श्लोकपाशान-
गठरपिठरपूर्वैकानुमासंगदिष्टाः लुठनबृजनमस्मोमाचसंसारकूपे पठनह
ठजिद्दुगीरश्रमनोनमक्रोः ॥ ८७ ॥ इतिकथानुमानं च ॥ ननुशठकोपा
यर्मप्रशस्तिं प्राप्ना शभा श्कोपाय वं विमलमुदेकुरुकायांनिरचितमंहोविराज
मेकुरुकायमः ॥ ८८ ॥ किंच ॥ वकुलाभरणीयानां गाथानां सन्मुखेनभवानी
यानां हरिस्तुहमध्येनारसुरेखपुनरेनेप्रपंचम श्रोतारः ॥ ८९ ॥ पुनःस

श्लाघम् ॥ विरक्तैरास्थानीमधुमथनभक्तैर्नम्भूर्वमुखैर्निभेशीसुजनफलपं
कैः फलमसौ प्रसक्तेरु च्यानं विनिरजनकोऽकं प्रियसलोचिमार् क्षेत्रो वक्षुन
धरवाणीविजयते ॥ ९० ॥ सर्मगादवहो वसह्रपंम् ॥ कृत्यानुसृत्य अभ्य
सवेदमौ शिष्यः सद्भक्तनवभ् मयः करवापरवासिनः कुत्कामक्रमवि
याः ॥ ९१ ॥ कशानुः॥ सन्कमेवनथापिपुनर्निपतितम् मित्रु नयेऽपिकनिरि
दनवर्तं न हनिभातीह्नानिषमनमायम॥नद्महि॥ स्त्रो ॥ नसंक्षासुहानं
निद्दपुनकमंतुल्यभिंनिनिंचानुमांह्याद्विवनमपिनभिहाटनविधिः नवोण्ण
यात्वागैत्नपरिपठनंचोपनिषदां पनि बंनवैयांमुनिर्विमतिकाम्यपरनाम्
॥ ९२ ॥ मवेयवमेतावद्देवकस्पुनकदन्यदपि ॥ संप्याग्रामममाश्वितोपिवक
लद्यापारलोपान्वयंकेन्द्रयें चपलोहरेर पदिशन्द्राजधानीं विशान् अर्था
नार्जयतिश्चितोजिनमठेन्यष्टाकभयनयसै कोभ्यस्येदिहरामरामनन्द्रिदंक
ष्टंकलेवक्षिनमा॥ ९३ ॥ किंवक्रता ॥ कन्याप्यर्मकिर्मितोपिहनेवलो
येसण्यासिनोपिदधनेभ्यहियांप्रसभाम् एतनुवेन हृहजंतनिवैभवोसावि
प्यनयह्ममंततेर्भमतेद्विजोयम् ॥ ९४ ॥ विच्छावसु ॥ सत्समेवंभाविताः॥
चुनरनुह्नतंयगिमः चानिषिद्धनैर्योचनममानुभेक्षपरखंमनयंनुमान हृषेद्वि
पंचकहकिंपरनापराधेन पंकप्रचलितरवलंभ्रहूदांबितेभाम ॥ ९५ ॥ यमु
नरहितंफलिवरपर्यंककेकयायें पर्यटमनापितथ्यामानुसमितितदपिन

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कल्पाच्छ्रुतिषु कुमतिभिः कर्मकाण्डे निरस्तप्रामाण्ये ब्रह्मकाण्डे सह गुणवचनैः स्थे
पितो ब्रह्मशब्दः मिथ्यार्थाभिव्यक्तिर्भ्रमप्रसृतिरपि परं ब्रह्म नैवाभिधत्ते नाप्य
ज्ञानाश्रयत्वात्क्षयमुपनिषदामानताङ्गानन्ते॥२॥ न परमेनेश्रुतिभ्यो ब्रह्मेति
॥किमु शारीरकाणामपि॥ पराशरभुवा शास्त्रं ब्रह्मज्ञानार्थनिर्मितम् असम
असन्नाम्नोनं अवैद्यब्रह्मवादिभिः॥३॥ किंच॥ यादृशस्वभावः सर्वेश्वरस्त्व
मत्र निर्विहितं कृतं यस्तं ते सर्वज्ञमहदिति सर्वपदाभिधेयं कस्याप्यथवा इति
सर्वमहागुणानामस्थानं च निर्गुणाद्वितीयं समस्तं वेदरूपं ब्रह्मेति तज्जगदी
शमाहुः॥४॥ किं बहुना विविधदुरितव्रातस्फोटनं स्थिरव्रतमनाकुलाद् तिमिर
मतेर्वा देवमिदं परमेशितुः अपगतपरिच्छेदामोदां बधे रूपगच्छन्तां म
ध्यकादिगुणाभेदो न स्यात् कुतो मदहितनः॥ ५ ॥ अपरं च॥ दृश्यं मिथ्या दृ
ष्टिकर्तापि मिथ्या दोषो मिथ्यैवेयं धीरमोक्षाम- सर्वधिष्ठानां शेषि किं न्वेति वि
मासाधिष्ठानं पण्डितानामुदेति॥ ६ ॥ किं बहुना॥ वयं सममेवं महेश्वरदू
षणोद्विग्नाः मिष्टाः॥ पारंपर्येण आगतो निजकुलेषु यज्ज्ञानव्यवहारेणं परि
महत्त्वं तज्जगतो मिथ्याभाषन्तनाम् अज्ञेव निगमान श्रेयसहमात्कर्म
षु निर्मितमप्यास्ति कर्मानुरागिकाममिनरे वेतावदेनाङ्गशः॥७॥ किंच॥
श्रुतीरध्येतारः किमपि ददितारं प्रतिदिनं कृतनूनाहङ्कारः क्रिमपि जल्पन्त
रोमनुगता अमीषाः॥ आज्ञाम्बपिरचयितारो विधुनुते श्रुतेरप्रामाण्यं प्र

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मौ [illegible] प्रणरनयंन [illegible] मर्हति ॥ [illegible] हितपु [illegible]
नाममि [illegible] वा [illegible] धामं [illegible] मोहयंति ॥ [illegible] हि ॥ [illegible]
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[illegible] नहि [illegible] वा [illegible] नागम [illegible] मानि [illegible] किम
सूर्या [illegible] मि [illegible] पद [illegible] मि [illegible]
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[illegible] वि [illegible] ॥ १० ॥
[illegible] ॥ नहि [illegible] परमंपदं हि [illegible] गहे [illegible]
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[illegible] करमंचित [illegible] नामाहे [illegible] नश्वरम् ॥ ११ ॥ [illegible]
[illegible] भूयः ॥ [illegible] निर्ग [illegible] णि [illegible]
[illegible] नु [illegible] धर्मा [illegible] नियतान् [illegible]
[illegible] वामी [illegible] धर्मिणं [illegible] ॥ १२ ॥ [illegible]
[illegible] ॥ [illegible] परि [illegible] घृतं [illegible] नहि [illegible] रे
वा [illegible] मितदु [illegible] पक्षी [illegible] भिः [illegible]

॥ १३ ॥ परंतु ॥ स्तात्वद्भक्तिर्विनतनोतिभद्रंयाविश्व विद्वेषलवाश्च हि मुः तएव
धर्मा ग्रभवंनिदाराःकदापियान्नाभिमर्त्य मृन्झिरान्॥ १४ ॥ शेषशायिद्वेष
एवहि मूर्धाभिषिक्तो दोषःपुरुषाणां पश्य॥ नास्तिक्यमा त्वहतिनारकमातनो
तिप्रौढिंनिहंतिपरिलुंठतिसंपदंच आयुःक्षिणोत्युपाच्छिनत्तिपसर्वदोषान्दे
षोमकुंदविषयोविषयोगतुल्यः॥ १५ ॥ कृशानुः ॥ तथ्यमेवतत्तथाप्यवैदिकव
र्त्मस्वेवप्रयासवतांशिवभक्तिमभिनयतांपाषंडविशेषाणांवेत्रएवभीरयतिहृद
यम् ॥ तथाहि ॥ श्रितभव्यमार्गाश्चितिभस्मपुंड्रा नटाक्षाजटालास्फुटालापमू
न्याःश्मशानाग्नितरव्याद्धघानिदं हंतोपिशाचाइवमोदिशासुभ्रमंति ॥ १६ ॥
किंचैषामितिजगुण्सारंभितः ॥ पक्षोत्तपगिरीशंविघ्यारहिताश्वमानहूतोत्ता
इन्द्रस्थंपधिगांतमिमेधनंजयंलिंगदर्शनेनैव ॥ १७ ॥ अन्ये चात्र ॥ दीर्घकृन्नख
रंखरकल्पाङ्कुरंतद्वहवाक्यगंते शौचमाचरितुमप्यसमर्थाःनोचबुद्धिह
दयाविजयंति ॥ १८ ॥ विश्वावसुः ॥ सखेगुणग्राहिणानैतेपिदूषणीयाः ॥ शी
ताश्च भगसहेरुजितेंद्रियेषुकष्टोपवासपरिशुष्ककलेवरेषुपुण्यस्थलाटन
पराकृतकिल्बिषेषु ज्ञानोहिकानपिगुणान् जटिलेष्वमीषु ॥ १९ ॥ कृशानुः
तावीक्ष्यसाशंकम् ॥ इमेपुस्तकहस्ताः का ग्रंथत्वादयद्वतस्ततःपर्यटंति ॥ विश्वा
वसुः ॥ निपुणमवलोक्यसहर्षं ॥ ज्योतिश्शास्त्रमहोदधौवक्रतरोव्यर्गापवर्गात्मभिः
कल्लोलैर्निविडैकगात्मक्लितपथाश्वधातृताग्रेऽत्र दीर्घांगुष्ठ तत्संपदादिकृत

मैदैवज्ञपाशाह्मेगेहंगेहमनुप्रविश्यधनिनांमोहंमूढाः कुर्वते ॥ २० ॥
किंच ॥ विलिख्य तिसृषु सद्मजन्मपत्रंजनानां फलतियदितदानींदर्शयन्त्यन्य
धाष्ट्र्यंनफलतियदिलग्नंस्फुटेवाह मोहंहरन्ति धनमिहैवंहंतदैवज्ञपाशाः
॥ २१ ॥ अपिच ॥ भ्रमोदेवेदेवाद्युपनमतिपुंसोविधिवशात् मयैवंप्रागेवाभि
हितमितिमिथ्याकथयति अतीतिष्ठानिष्टाकलनपरिहारैकनिरतानस्वैतामे
षादीनांपरिगणनयैवभ्रमयति ॥ २२ ॥ कस्तुवादैवज्ञस्याथवादीनथापिच
श्रुतवचनश्रवणम् ॥ तथाहि ॥ असुख मथसुखंवाकर्मणांपक्ववेलास्वहह नि
यतमेतेभुंजतेदेहभाजः तदिहपुरतएवप्राहमौहूर्तिकश्चेत्कथयफलमस्मा
च्छ्रामंततः किंनाम स्यात् ॥ २३ ॥ विश्वावसुः ॥ अहिकामुष्मिककर्मारंभोपयो
गिनोनोपालंभमर्हंति ज्योतिषज्ञाः ॥ श्रूयताम् ॥ नदैवंनपित्र्यंनकर्मात्रसिद्धे
भ्रयत्रास्तिदेशेननुज्योतिषज्ञः ननाराननचारानचनांग्रहाणांनतिथ्यादयोवा
यतस्तत्रबुद्धाः ॥ २४ ॥ यच्चसमर्थितंमौहूर्तिकवचनंनिशमनंमुधेतितदपि
पुराणनपरायंति भानोश्शौनकस्यचापिभुजगस्याहेपुरोनिश्चितोर्थानामट
नंजनस्यघटतेनापचयेोच्चाटनम् इष्टेप्राग्वधारितेसतिद्रुतेस्संतुष्टाभोभवे
त्तुष्टेतुव्यसनेत्वनर्थपरिहृतिःकर्तुंजपाद्यैक्षमाः ॥ २५ ॥ अपिचभवद्दैवज्ञवच
नेष्वनुपपन्नः ॥ इद्विदृशोकुमुदसुहृदः पुष्यवंतोपरागःग्रहादीनामुदयवि
लयाद्धियमीसर्वदृष्टाः अविष्णुप्रोक्तरिवलवचनेष्व त्रकुंभोपुत्रकन्यायांश्येति

न्यमतिविदां निश्चयं मामानमागं ॥ २६ ॥ किं दैवक धर्ममिव अविधुरंभू-
पतिसभामुखं श्रुत्याद्यो न मनुजपतिशून्यं च किमयं जनाचारान्दारानपहरति के-
यं कांश्चमपि च प्रवेश्य पापेन तं गृहमपि सर्वैः परिहरन्ति ॥ २७ ॥ कश्चात्तुः ॥
अरमेवमित्यन्यैर्गीर्वास्य सोपहासम् ॥ यथा ॥ यदेहं नम्र कषायैरसंख्यैर्वैद्यै-
र्यथार्थनैः वैद्याइ मेवं चिंतयन्गावर्गाः पिंडभांडं परिपूरयन्ति ॥ २८ ॥
किंच ॥ नवानेर्विद्यानं नखपरिचयो वैद्यकनयेन रोगाणां तन्मावगतिरपि नो च
स्तु शाधीः तथाप्येते वैद्याइ तितरयन्तो जडजनानसून्मन्त्रो भर्त्याइ च वसुह-
रन्तेगदजुषाम् ॥ २९ ॥ अपिच ॥ कषायैरपक्वैः स्वल्पकैः ऋजुघुनं वर्या भि-
ऽौषधजनावैद्यो नित्वे द्वृहरन्ते धनम् ॥ ३० ॥ विश्वावसुः ॥ वयस्य पिश्वोप-
कारिणवैद्य एव वद्यानिनकल्प येत ॥ पश्य ॥ मस्ते दुःस्तुह्वेदनाव्यथितेम
मेस्तरे नगने तप्तायां अरपावकेन चन नैतानन्ते हूयोकन्दयेत् नेवं धृजने हितप्रवं
वने घेर्वं विधातु पुनः कश्यकः कां तामयप्रशमनाई द्वान्यरोहुश्यते ॥ ३१ ॥
किंच ॥ मात्रेधिवैद्यकमयापि महामयेषु प्राप्तेषु योऽभिषगतिप्रथितस्तमेव आ-
धारपर्यायिलक्रएव विशेषदेशः को कोऽपि न भिषगेषनदूषणीयः ॥ ३२ ॥ कष्ट-
मह्ये ततो पकारे प्यगदंकारे कृतघ्न एव निर्विवेको लोकः ॥ इत्थं हि कवयः कथ-
यंति ॥ निर्भाग्यरजायमविजमहातोयोपमोनाविकं युद्धानं सुभटं च सि-
द्धविजयो वैद्यरमाष्ट्रस्वलःकाश्व रवधूजनं वचितवोनिर्मुष्टतद्यै ।वनः छ

स्तानंकचर्यांचविरुक्रमपिद्वेष्टिप्रदेयार्थिनम् ॥ ३ ३ ॥कथाद्या॥विमलम
यनखारप्रसयतोवलोच्य॥ सखेपश्याचकवीनामेयांघास्तविप्रतिभिवक्त्रांबर्ये॥
वीनामस्तवनानरूपकविनांवाणीमनोहारिणी कष्टंहापवयः कदर्थंकुटिल
व्याप्यापाचरणात्कुर्वते दूरोपाहृतसारसैन्यवपशोदेशमिषेको।चिनंसंवेकेविनिगु
णेतेषुमनयथकाव्यवलसं किं ॥३ ४॥किंच॥ स्तुवद्भूपनिवर्नंकेषानिहरेकवि
सूक्तिभिःकरोतिवरवर्णिनींचारितवर्णनंगर्हिं तमनोमिरवनीपतिस्वकायुनी
मनुमौक्तिकैर्विभूषयतिदेवतामुकुटभागयोग्यैर्था॥३ ५॥विश्वावसुः॥ नर
स्थानरवयःस्तवयस्तवयानाधिक्षेप्याः॥ काममंगावः कतिचित्कथाःसंवृत्ते केक
वीनांसंचयवान्यमधुरिपुकथासंस्तवात्कामदोग्ध्याःवित्तंकामंभवतुवि फर्नदनाम
स्योनियेभ्यःपात्रेदत्तेभवतिहिधनैर्धन्यताभूरिदानैः॥३ ६॥कथावंभगवान
थायधनतःकाव्यविधानःकथेस्तस्यैवागतया वचित्रचयतोस्य गमरवीरादिकम-
कोदोषोभविनायदकविनःशोलेसुमार्गो च नेपंथा ॥सवसुधराधिभव
बंधादिषुप्रेषिनः॥३ ७॥कणान॥ नरस्तुतेर्विधानारो नवस्तुनइमेवुधैःश्लाघ
नीयाइतिकवीन्द्राखाभ्यांविनिंदंति॥३ ८॥विश्वावसुः॥अनवपवसक
पुष्पधाराधरत्वमिदन्दूषणम् अविवेकिभिःकविष्य वचेवसमानीयते॥यतः॥
वच्चे हृत्मैःसुवंतिकवयःप्रायेणपंक्तोपनीनन्येनां।स्तुवतेवचोभिरचमत्कारे

रसारैरपि मध्वार्भसयस्थशक्तिविहितोभेदः कवीनांभवत्यंगे गांचपरंनर
स्तुतिकृतोदोषस्तुसार्वत्रिकः॥३९॥ प्रचेतसाद्या अपराशराद्याःप्राचःकवीन्द्रा
जगदंबितास्तेगोष्ठीनवीनापिमहाकवीनांपूज्यागुणाढ्यैर्भुवनोपकर्ता।४०।
तथाहि ॥ माघश्चौरोमयूरोमुररिपुरपरोभारविस्सारविद्याः श्रीहर्षःकाली
दासः कविरथभवभूत्याह्वयो भोजराजः श्रीदंडीपंडीनारव्यः श्रुतिमकुटगु
रुर्भल्लटोभट्टबाणख्यातास्वान्येसुबंधादयइह कृतिभिर्विश्वमाल्हादयंति
॥ ४१ ॥ परंतु ॥ सपत्निर्मदभावयोरनघयोः साहित्यपांडित्ययोः सामर्थ्यान्य
जनोपकारकतयोसाम्राज्यदाक्षिण्ययोः औदार्यप्रियवादयोश्चकथयंत्याचा
रविज्ञतयोः सामानाधिकरण्यमेवविबुधोत्तंसा प्रशंसास्पदम् ॥ ४२ ॥
इदंचावधेयम ॥ प्राणान्नरणारेणविज्ञ किंतोशठमथनसरसोमुनिर्स्त्वभूतः
मधुरकविरितोपरेचधन्याः कतिनपुनर्निजगंतिसूक्तिपूरैः॥४३॥तथापुनः॥
परतोविमानंप्रस्थाप्यंपार्श्वेतोदृष्ट्वापद्यैर्ननयहारिणाःपुरुषान्॥यएतेव्यर्थ
मेवन्यायग्रंथसंतापचिंतनैर्नविश्राम्यंति ॥ तथा ॥ कर्मब्रह्मविचारणान्विकहृ
तोभोगापवर्गप्रदान्शास्त्रं कांचनकंठशोषपतनकंकुर्वंत्यमीतार्किकाः प्रायस्तमपु
नातिनापहरतेणाणानिपीतच्छटाभ्या प्रनोवतिमैवयांर्थनुमितिर्ने।पक्षतार
इति ॥ ४४ ॥ किंच ॥ केनःकापिविशिष्टधीरनुमितैर्नज्ञानयुग्मंमहत्वाचे।
[illegible]तिस्वमोहवादमुखरानैयायिकास्तेबुधाः मेघस्यांडमियत्त्वंबत्तिभुजोदंताः

किर्यत्तपथे येवं संततमचिंतने श्रमजुषामसुः कथंपाठकाः ॥ ४५ ॥ शिक्षित्वा
वैमत्यमुक्तनार्किकस्य रोति विवेकिनामुपहासास्पदम् ॥ कृशानुः ॥ नजि
घ्रत्यान्वयं स्म शृणुति नतदंगान्यपि सकलपुराणानादनेन गणयति किंच श्रुतिगणं
पठन्नुच्चकैस्तर्कं परपरिभवार्थं त्रिभिरसौ नयन्यायुस्सर्वं निहतपरलोका
र्थयत्नः ॥ ४६ ॥ अपि च ॥ प्रयत्नैरल्पैः परिचितकुतर्कप्रकरणाः परं वाचो
मध्यान्कतिपयपदौघान्विदधतः सभायां वाचाटाः श्रुतिकटुरटंतो वटपटं
नलज्जंते मंदाः स्वयमपि तु जल्पंति विबुधाः ॥ ४७ ॥ विश्वावसुः ॥ वयस्य वि
विधोपाय विधायकान्नैयायिकान्मावमंस्थाः ॥ यतः ॥ मोहं दृढं विमली
कुरुते च बुद्धिं सूते च संस्कृतपदव्यवहारशक्तिम् शास्त्रान्तराभ्यसनयोग्यत
याव्यनक्तितर्कश्रमोवितनुते कमिहोपकारम् ॥ ४८ ॥ तथा हि ॥ प्रायः काव्ये
गमितवयसः पाणिनीयांबुराशेः पारं दृश्वाप्यपरिकलितन्यायशास्त्रस्य पुंसः
वादारंभे वदितुमनसो वाक्यमेकं सभायां प्रज्ञा जिह्वा भवति कियती पश्य कष्टा
मवस्थाम् ॥ ४९ ॥ किं बहुना ॥ अपरीक्षितलक्षणप्रमाणैरपरामृष्टपदा
र्थसार्थतत्त्वैः अवशीकृतशैवयुक्तिजालैरलमेतैरनधीततर्कविद्भिः ॥ ५० ॥
निरूप्य अद्भुतस्तर्कपाथोधिरगाधो यस्य वर्धकः अक्षपादो तमस्पृष्टः कुं कलं
कः कलानिधिः ॥ ५१ ॥ पुनरवलोक्य सश्लाघम् ॥ ज्ञानाभिरक्षचरणः कणमक्ष
कश्च श्रोपक्षितोऽप्युदयनः सच वर्धमानः गंगेश्वरश्शशधरो बहवश्च नाव्याः

यस्यैर्निरस्य धनहृमेद्धृदयांधकारम् ॥ ५२ ॥ कश्चात्तु ॥ अपरञ्चविमानंन
दृश्यते । लोकस्योपाक्रमम् ॥ मीमांसकाः कतिचिदत्र मिथोविवेदप्रामाण्यमा
दृतेपिनतेऽभिमंसुः अदृष्टपितोप्युपनिषद्भिरशेषशेषिब्रह्मैवनाभ्युपग
तः पुरुषोत्तमोयैः ॥ ५३ ॥ विग्रहवत्त्वमीमांसकोनेत्यभिसंधाय नाम्बरादयद्
वभगवद्भक्तानांविनोदनीय ॥ यतः ॥ हेमीमांसकाश्चलोकप्रसिद्धास्सर्वे कामं
मेनैकसूत्रिम् चैतन्यस्यापहृवंदेवतानांचकुर्विश्वबीश्वरं मन्यमानाः ॥ ५४ ॥
विश्वाकस्तुः ॥ सर्वेनिखिलनिगमार्थनिर्धारणश्चादरेषुमीमांसकेषुमाधवप्र
श्रुयाः गुरु आदौधर्मे प्रमाणविनिदधतिभिधांशेकनांचप्रगुणितपौर्वापर्यव्यध
कारैनिदनुषक्तविधंचापतिदेशंतदूहं बाधंतंचप्रसंगंनयनयनयनैसम्यगाचा
र्यवधोभ्यसामिमांसकेभ्योविदधतिभुवकेशादरंवेदरक्षाम् । ५५ ॥ पराङ्ग
गवनद्धकजैमिनिमुनिशासनवैदिकैस्सर्वैरप्यननिक्रमणीयम् नश्चायिकावान
नुशासिदकावाचैर्यो भिरस्तुश्रमशासिनोवावादाहुर्वेविभ्रांतिजैमिनौयस्मा
योपरोधेसतिमौनमुद्राम् ॥ ५६ ॥ यश्चमीमांसकेषुदोषोद्धाटनंनदापततद्धति
भगवदनभ्युपगमन्दैवतचैतन्यनिह्नवंचैषाम् कर्मश्रद्धावर्धकतयाधान्यप्र
दर्शनायैव ॥ ५७ ॥ पुनरालोचसवक्रमानम् आगमस्वरूपविचारदर्शविक
रशाहहृदसश्यणेक्षनेविपक्षे । स्वामिनिजैमिनियोगिन्यपिरथ्यतिहृदयमपादो
यमिदम् ॥ ५८ ॥ किंच ॥ शंबर कुमारिलगुरवेमं डनभवदेवपार्थसा

[illegible] वाद्ये ॥ ७० ॥ [illegible] ॥
[illegible] निर्मलम् [illegible]
[illegible]
[illegible] उमवा [illegible]
[illegible] ॥ किं च ॥ [illegible]
[illegible]
[illegible] विविधापूर्णा [illegible]
[illegible] ॥ ७१ ॥ विश्वावसु ॥ [illegible]
[illegible] हरि [illegible]
[illegible] निष्कामेव जयति ॥ ७२ ॥ चित्र ॥ [illegible]
[illegible] पतञ्जले वापि [illegible]
[illegible] ॥ ७३ ॥ अपि च ॥ [illegible]
[illegible] राजगोष्ठी [illegible]
॥ ७४ ॥ तथा हि ॥ [illegible]
[illegible] कथंचि [illegible] ॥ ७५ ॥ [illegible]
[illegible] निगदिता [illegible]

ध्रियंतेसंतः ॥ विश्वावसुः ॥ पांडित्यनियमेवहिव्याकरणप्रयोगोपैकमितित
नैव आदरः पंडितानाम् ॥ तथाहि ॥ सूत्रंपरिज्ञानिवद्धम् कल्पयन्मुद्दहन्ति
सुदृशं कर्णादीनां अर्थानवृत्तिविधिनप्रयुक्तसौ ॥ ७६ ॥ इतिविमानमन्यन
श्चालयन्पुरतोविलोक्य सखेपश्यकांदसामर्थ्य चापलेनविक्रियमाणान्नागम
कान् कष्टमनष्टाशिष्टाःअपिविज्ञचापलाविष्टाः अध्यापयंतिवेदानादायवि
त्तमायामिमासिभृंति ॥ ७७ ॥ विश्वावसुः ॥ वरंस्यमेवंवादेः ॥ नाध्याप
यिष्यन्निगमान् श्रमेणोपाध्यायलोकार्यदिशिष्यवर्गान् मिवेदवादंकिलनि
र्वीनानमुर्वीतलेहंतथामन्निश्चेत् ॥ ७८ ॥ कृशानुः ॥ विरुद्धमिदंभाषितं य
द्वेदाध्यापसनिनयज्ञाभ्युदयस्यादिति ॥ विश्वावसुः ॥ अवगच्छनावद्धिरुद्धमेव
नाम्नायज्ञोमवेश्मिन्यजमाननयाश्रिताः तत्समागमनस्तोपिनाम्नायज्ञोभ
वेतकिम् ॥ ७९ ॥ कृशानुः ॥ पुनरन्यतोवृक्ष्यासोपहासम् पश्यैतान्राजसे
विनः परित्यक्तलोकद्वयसौख्यास्त्विष्टमौरर्थान्प्रहृयान् नैवासंख्याविधिरविक्र
लोनाधुनाचापिसांगानस्वेकावेह्यवननियमोनास्तिभक्तिर्द्विजेषुनक्षुद्रे वामि
यममण्नंनापिनिद्रावकाशोनहौलोकाववपितनुभतांराजसेवापराणां ॥ ८० ॥
विश्वावसुः ॥ दुस्सहासेवाबकुजनपोषकाणांनिंदा अघुभगुहकल्पवृह
मत्तास्वधर्मानुनदिनमपकारानाचरंतेबुधानामत्रकुजनपरिपुष्टावद्धदीक्षा
स्तएतेननुसुखमपिहित्वातन्वतेराजसेवाम् ॥ ८० सर्वाणिदिव्यक्षेत्राणि वि

[illegible] मधुसूदन [illegible]
रंगादिव [illegible] सु [illegible] विधानम् । [illegible] नानु [illegible] दे
[illegible] दर्प [illegible] हरा भिधानम् ॥ ८२ ॥ [illegible] नानु ॥ नम [illegible] यै ।
नमस्ते [illegible] नेकिभो [illegible] [illegible] ष्यकं [illegible] साक्षा [illegible]
[illegible] ॥ ८३ ॥ विष्णुवरु ॥ चंद्र [illegible] ये [illegible] मधु
[illegible] । [illegible] महुना [illegible] यदर्स [illegible]
[illegible] हाय [illegible] नार [illegible] वीच्छिन [illegible] यतः [illegible] विध्वेन [illegible]
[illegible] स्वानेकवान सुग्रीवेण च मित्रवान कुशलवप्रमुखादिभिः
पुत्रवान ॥ ८४ ॥ सर्वसंक्षिप्य वक्ष्यमाणं सारभूतमिममर्थं [illegible] नराः [illegible]
[illegible] परेषां न निंदनीयाः पुरुषेण मृ [illegible] ना यतोपि दोषप्रचुरे [illegible] येन
[illegible] तितवीतगुणाः क्वापि ॥ ८५ ॥ [illegible] नु ॥ अभ्युपगम्य दा [illegible] यगुण
[illegible] दूषणानि समस्त वस्तूनां [illegible] भिरूपनिबद्धा [illegible] नस्वेवपूर्व
[illegible] ॥ ८६ ॥ इति सकल जनानामीरयंती शुभंतो मधुमथनपवित्र
[illegible] सेवाकृतार्थे । अनुपथि [illegible] सरव्यौ हृंत गंधर्वमुख्यौ निजसदनमगातां निर्भरा
नंदसान्द्रौ ॥ ८७ ॥ सकल [illegible] सर्वदेशस्वेषु [illegible] अनुभ [illegible]
[illegible] रा [illegible] श्रीः अपगतभववेगैरध्वरा [illegible] प्रयागैरखिलशुभकरा [illegible] भंग
[illegible] जनानाम् ॥ ८८ ॥ जयतु जगति [illegible] यं पक्ष जयतु [illegible] तिमो विदे

[illegible] ॥ [illegible] ॥
[illegible]
[illegible] ॥ [illegible] ॥ [illegible]
[illegible]
[illegible]
[illegible]
[illegible] ॥ ● ॥

अथविष्णुगुणादर्शस्य सूचीपत्रं

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यन्थैर्निरं धनइमेहृदयांधकारम् ॥ ५२ ॥ अथानु ॥ अपरत्रविमानेन
दत्तमते दृष्टो चक्रोपाक्रमम् ॥मीमांसकाः कर्तिचिद् नमिवांति वेदप्रामाण्यहा
ददकृतेपिनतेभिनंद्याः ऊर्द्धवितोप्युपनिषद्विरयेषयोपि बृहत्वेनाभ्युपग
नः पुरुषोत्तमोये: ॥ ५३ ॥ विशिष्टोत्रमीमांसागो श्टयाविश्व नार्थवरादयइ
वभगवद्रूपानांविनोदनीय ॥यतः॥हि मीमांसाशास्त्रलोकप्रसिद्धास्त्रवे शास्त्रां
मेनैकसूक्ष्मम् चैतन्यस्थापन्हवंदेवतानां चकुर्विश्ववीश्वरं मन्यमानाः ॥ ५४॥
विश्वावसुः॥सर्वेनिखिलनिगमार्थनिर्धारणबद्धादरेषुमीमांसकेषुमाधवत्र
सूयाः ग्रस्तु आदौधर्मे प्रमाणविनिदधतिभिधांयेक्ताचप्रगुणिंपोवीपर्याधि
कारैनिदनुपक्रविधंचापिदेशंनदृष्ट्वा बाधंतंचप्रसंगंनयननयनयनैसम्यगाचे
षयधोभ्यसनामे मांसकेभ्योविदधतिभुवकेशादरंवेदरक्षाम्। ५५ ॥ पराङ्ग
गवतइवजैमिनिमुनिशासनवैदिकैस्त्रवैरप्यननिक्रमणीयम् नयायिकावान
नुशासिदकावाचैयौशिरस्तुश्रमशासिनोवावादाहवैविभ्रान्तिजैमिनी यन्या
येपरोधेसतिमौनमुद्राम्॥५६॥यत्रमीमांसकेषुदोषेद्धाटनंतदापननइति
भगवदनभ्युपगमनंदैवतचैतन्यानिन्हवंचेषाम् कर्मश्रद्धावर्धकतयाधान्यप्र
दर्शनायैव ॥ ५७ ॥ पुनराक्षेपसवक्रमानम् आगमरूपविचारिस्वविक
रणहृदयोक्तनेविपक्षे [स्वामिनिजैमिनियोगिन्यपिरअतिहृदयमवादी
यमिदम् ॥ ५८ ॥ किंच॥ शंबरकुमारिलगुरवोमण्डनमवदेवपार्थसा

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[illegible] ॥ ७० ॥ [illegible] ॥
[illegible]
[illegible]
[illegible]
[illegible] ॥ किंच ॥ [illegible]
[illegible]
[illegible]
[illegible] ॥ ७१ ॥ विश्वावसु ॥ [illegible]
[illegible]
[illegible] ॥ ७२ ॥ पिच ॥ [illegible]
[illegible]
[illegible] ॥ ७३ ॥ अपिच ॥ [illegible]
[illegible]
॥ ७४ ॥ यथाहि ॥ [illegible]
[illegible] ॥ ७५ ॥ [illegible]
[illegible]

प्रियंतेऽसंतः ॥ विश्वावसुः ॥ पाणिनियमेव हि व्याकरणमुपयोगो वैकमिति
नैवादरः पंडितानाम् ॥ तथाहि ॥ सूत्रं परिज्ञानिवद्धम् कलयन्नमुद्रूहनि
सुदृशं कर्मादीनां अर्थानुव्याप्तिधिकप्रयुक्तसौ ॥ ७६ ॥ इति विमानमन्यत
व्याख्यानपुरतो विलोक्य सखेऽपश्यच्छांदसामर्थं चापलेन विक्रियमाणान्नागम
ज्ञाः कष्टमत्र छात्राशिष्टाः अपि विकृतचापलाविष्टाः अध्यापयंति वेदानादाय चि
रायमासि मासि भृतिं ॥ ७७ ॥ विश्वावसुः ॥ वयस्य मैवं वादीः ॥ नाध्याप
विष्यन्निगमान् अमी येऽपाध्यायलोकार्यादि शिष्यवर्गान् निवेदवादं किमनि
र्वीमानमुर्वीतलं हंत तथा भविष्यत् ॥ ७८ ॥ कृशानुः ॥ विरुद्धमिदं भावितं य
द्वेदाध्यापने सति न यज्ञाभ्युदयस्यादिति ॥ विश्वावसुः ॥ अवगच्छ नावहि रूढमेव
ताम्नायहोमवेदिष्वन्ययजमानतया स्थिताः तत्समागमनस्तेऽपि नाम्नायहोम
वेतनं किम् ॥ ७९ ॥ कृशानुः ॥ पुनरन्यत्र गत्वा समीपस्थम् पश्यैतान् राजसे
विनः परित्यक्तलोकद्वयसौख्यानि स्वेच्छमौरर्थान्पहरयान् नैषां संध्याविधिरविक
लो नाथुग्ना चापि सांगानस्त्रेकाचेह वननियमो नास्ति भक्तिर्द्विजेषु न च शुद्धे जाति
यतमप्यनंतापि निद्रावकाशो न हो लोकावपि तत्र भर्तारं राजसेवापराणां ॥ ८० ॥
विश्वावसुः ॥ दुःसहा सैषाव कुजनपोषकाणां निंदा अशुभगृहकलत्रयहि
मत्वा स्वधर्माननुदिनमपकारानाचरंतेऽबुधानामत्र कुजनपरिपुष्टावच्छंदीक्षा
ह्यएते तनुसुखमपि हित्वा तन्वते राजसेवाम् ॥ ८० सर्वाणि दिव्यक्षेत्राणि वि

[illegible] प्रभुं [illegible]
रंगादिष्वमेषु विहारस्थलमिवानम् । [illegible] यन्तमन्दे
[illegible] रामिधानम् ॥ ८२ ॥ कथानु ॥ नमन्नवनीयो [illegible]
ममत्वं [illegible] निवो चनेकिभोर्यं [illegible] साक्षा [illegible]
[illegible] निकथं [illegible] ॥ ८३ ॥ [illegible] ॥ चंद्रसूर्ये [illegible]
[illegible] यस्सो । यदस [illegible]
[illegible] विकार [illegible] यत्र [illegible] पिश्चेन [illegible]
[illegible] महावाक्यानानेकवान सुग्रीवेण च मित्रवान कुशलवप्रमुखैदिभिः
पुत्रवान् ॥ ८४ ॥ सर्वसंक्षिप्यवक्ष्यमाणं सारभूतमिममर्थं [illegible] नराः
[illegible] परेषां न निंदनीयाः पृथ्वेणमूलना यतोपि दोषप्रचुरे [illegible] येन
[illegible] तिते गीतगुणाः कथावपि ॥ ८५ ॥ कथानु ॥ अभ्युपगम्य [illegible] गुरुम
[illegible] दूषणापगानि समस्तवस्तूनां [illegible] भिरूपनिबद्धा । सिद्धांतस्येवपूर्व
[illegible] ॥ ८६ ॥ इति सकल जनानामीरयंतौ शुभं तौ मधुमथनपवित्र [illegible]
[illegible] कृतार्थो । अनुपथि [illegible] हंत गंधर्वमुख्यौ निजसदनमगातां निर्भरा
नंदसान्द्रौ ॥ ८७ ॥ सकल [illegible] सर्वदेशस्थलेषु [illegible] अनुभुवि [illegible]
[illegible] अपगतभववैरैर [illegible] प्रयागैर [illegible] शुभकर [illegible]
[illegible] जानाम् ॥ ८८ ॥ जयतु जगति [illegible] यपक्ष जयतु [illegible] तिमो [illegible] दे

[illegible] ॥ [illegible] ॥
[illegible]
[illegible] ॥ [illegible]
[illegible]
[illegible]
[illegible]
[illegible] ॥ ० ॥

अथविष्णुगुणादर्शस्य सूचीपत्रं

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इतिविश्वगुणादर्शस्य सूचीपत्रं सम्पूर्णं

युग्माष्टाष्टसुधाकर १८८२ प्रवर्तितेसंवत्सरेभिनंदनवरे आषाढ़स्य [illegible]
कृतिनगरेर्वारेंशपूर्णे विधौ श्रीमद्रामधरामरेगुणिवरैः संशोध्यमुद्राक्षरैः
काशीजस्य कृपाज्ञया विश्वगुणादर्शमदापितदयन ॥ ० ॥ ० ॥ ०

अथविश्वगुणादर्शस्य शुद्धिपत्रं

पृष्ठ	पंक्ति	अशुद्धं	शुद्धं
१	७	विधते	विधत्ते
१	८	आधते	आधत्ते
२	२	पस्य	पश्य
२	३	विधते	विधत्ते
२	७	पद्मगुहो	पद्मगृहो
२	९	धुनोस्यसौ	धुनोत्यसौ
२	१०	धिनोति	धिनोति
२	१३	किच	किंच
३	१	स्पूशां	स्पृशां
३	३	भक्युन्मे	भक्तान्मेव
३	५	लाभवान	लाभवता
३	११	अहो	अहो
३	१५	वंचयनु	वंचयन्

पृष्ठ	पंक्ति	अशुद्ध	शुद्ध
३	१६	लोकांनरन्	लोकांतरान्
३	१६	गोत्नु	गोप्तु
३	१७	वैकुंटो	वैकुंठो
३	१७	हिरय	हिरण्य
४	१	पह्लाद	प्रह्लाद
४	३	सकृनु	सकृन्
४	५	व्हद	[illegible]
४	५	कांल्ले	काल्ले
४	६	प्रात्पो	प्राप्तो
४	७	वष्यप	वप्युप
४	८	शृणु	शृण
४	८	पिश्टन	पिशुन
४	८	दुशात	दृशुंत
४	१०	व्यसन्नि	व्यसनि
४	१२	प्येश्य	रायघ्यं
४	१३	थने	घने

पृष्ठ	पंक्ति	अशुद्ध	शुद्ध
४	१४	किंबहूना	किंबहुना
४	१६	गुह्न्	गह्न्
४	१७	कुवइुः	कुर्बन्ति
४	१७	परिक्रामन्	परिक्रामन्
५	१	अनुष्टां	अनुष्ठान
५	१	भूलोकं	भूर्लोकं
५	२	श्वाहा	स्वाहा
५	३	अम्भाय	आम्नाय
५	१२	युद्धे	युद्धे
५	१५	पुष्पस्व	पुण्यस्व
५	१५	नंक्रुष	नंहूष
५	१६	वीरो	वीरो
६	३	स्पहा	स्पृहा
६	४	दष्टि	दृष्टि
६	५	दूषणागः	दूषणी
६	७	तर्हि	तर्हि

पृष्ठ	पंक्ति	अशुद्धं	शुद्धं
६	१०	स्यल	स्थल
६	१०	भिंहैच	भिहैव
६	१७	स्वाड़्र्यं	स्वाड़्र्यं
६	१७	केंतो	केतोः
७	४	भक्युन्मेषं	भक्त्युन्मेषं
७	७	भंव	भव
७	८	स्तुता	सुता
७	९	क्रुशाशन	कुशाशन
७	१५	अभोष्ठ	अभीष्ट
७	१६	मद्गतं	मद्भुतं
८	१	रध	रथ
८	३	धिंहार्यै	धिकहार्यै
८	५	लिप्न	लिप्सु
८	७	प्रवेशत्	प्रवेशात्
८	७	शुद्दि	शुद्धि
८	८	अनन्पा	अनन्या

पृष्ठ	पंक्ति	अशुद्धं	शुद्धं
८	८	अंतर्वत्मी।	अंतर्वर्त्ती
८	१०	ह्योक्ति	ह्योक्ति
८	१२	सुंव्यक्तं	सव्यक्तं
८	१४	तु	तुवनो
८	१५	इष्टे	इष्टे
८	१६	भद्रा	भद्रा
९	२	र्गाकव	र्गांत्र
९	८	प्यम्	ण्यम्
९	८	हार्हैक	हार्हैक
९	१०	प्रतिष्ठा	प्रतिष्ठा
९	१०	क्लिष्ठा	क्लिष्ट
१४	५	दुर्ज्ञेय	दुर्ज्ञेय
१५	१२	कधं	कथं
१६	५	बह्लन	वह्लना
१६	१०	वता	वत्तां

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पृष्ठ	पंक्ति	अशुद्ध	शुद्ध
१६	१३	श्रेटै	श्रेठै
१६	१५	काष्टा	काष्ठा
१६	१७	भक्तु	भक्ता
१७	६	सैदंर्यं	सौंदर्यं
१७	१२	बहू	बक्र
१८	१०	दिूर	दूर
२०	२	बहू	बक्र
२०	४	मुहू	मुक्र
२०	१२	दर्शा	दूर्णा
२०	१६	विवे	द्विवे
२२	१५	प्राण	पूण
२३	८	वहूना	बक्रना
२४	१४	मर्दि्ब	मर्द्दन
२४	१५	मधा	मद्धा
२८	३	द्वशे	द्दशे
२८	१२	दष्यति	दुष्यति

पृष्ठ	पंक्ति	अशुद्ध	शुद्ध
३३	८	राधव	राघव
३५	१७	वक्रून	वक्रना
३६	४	ह्रा	•
३७	२	भुषणां	भूषणां
४०	६	सारधि	सारथि
४४	८	थ	अथ
४७	१०	दृष्ठिं	दृष्टिं
४९	७	शुभग	शुभग
५०	७	सुधा	सुधा
५२	१४	नधाहि	नथाहि
५३	५	यवतो	पर्वतो
५७	१४	हिंसया	हिंसया
६०	११	वपषां	वपुषां
६५	१	हाना	हंता
७०	३	कृाशानु	कृशानु
७१	६	पंडीत	पंडित

पृष्ठ	पंक्ति	अशुद्धं	शुद्धं
७६	३	स्तानधानं	स्तावधानं
७६	४	मच्चै	मुच्चै
७७	५	मरुत्ता	मरुता
७८	११	मग्ना	मघ्ना
८३	११	नवानां	नराणां
८३	१६	ह्रासौ	हँसौ
८४	२	दीनं	दीना
८५	११	य त्न	यद्न
८६	२	प्रांव	प्रांचः
८६	३	कक्ना	कर्णा
८६	५	भृग्याक्र	भृग्याह्र
८८	११	जैमिनि	जैमिनि
८९	३	स्तिम्नभिभ्र	स्तिम्नविभ्र
८९	३	स्तिम्नस्य	सिपथस्य
८९	३	स्वद्	स्वूद्

॥ इतिविश्वगुणादर्शस्य शुद्धिपत्रं संपूर्णं ॥